

**SELECTIONS FROM THE INDIAN JOURNALS**

SELECTIONS FROM THE  
INDIAN JOURNALS  
VOL, I: CALCUTTA JOURNAL

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*Compiled by,*  
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## PREFATORY NOTE

In the reconstruction of a period of modern history, newspapers are a valuable element in the source material. Unfortunately for a study of our 19th century, most newspapers have not been preserved those available are not easy of access many copies are in a process of decay and disintegration. The enterprising publishing house of K. L. Mukhopadhyay therefore deserves sincere congratulations for initiating a series of Selections from Indian Journals of which the first volume is now ready.

It is in the fitness of things that the series starts with the *Calcutta Journal* of James Silk Buckingham whose role in the intellectual history of early 19th century Bengal has not been always properly appreciated. The *Calcutta Journal* was the mouthpiece of the liberal section of the Europeans in East India. In its own words it incurred the "hostility of the men of the greatest wealth and influence in the Settlement" (1 November 1821) "this Journal numbers among its Subscribers and Readers many of the first Natives of the Court both at the Presidency and in the Interior" (22 October 1821). Again Buckingham's humanism is well expressed in the following passage—"We are confident that many if not all of them (the readers) participate in the sentiment. I am a man and feel interested in everything that concerns mankind" (26 November 1821).

The *Calcutta Journal* catered primarily to the progressive English opinion in the country but its influence must have penetrated into a widening circle of Indians at a time when Western education was just being launched here and Rammohun Roy and others had started constructing a bridge between the Indian mind and Western thought. It may very well have been one of the vehicles transmitting new ideas, modern information, stimulating controversies, advanced attitudes to the thinking people directly or indirectly. It must have fostered the spirit of criticism turning against existing conditions and maladministration. Its high journalistic level and relative secularism would contribute towards the growth of a modern public opinion in the new age. That some Indians were reading the issues of the paper is proved by the printing of occasional readers' letters to the Editor.

Buckingham's journal disseminated much useful knowledge—for example about Rammohun Roy's crusade against orthodoxy, existing social evils including widow burnings, conditions in the city and the districts, intellectual activities of Europeans in



India, debates and discussions in England and this country, Indo Anglian co operation as in the Saugor Island project of 1818. It supplies an index as it were to the mental climate of serious people in a particular 'moment' of our history.

It is usual for selections from journals to be arranged topically under appropriate divisions. With great deliberation however it was decided in the present case to mass the material chronologically, issue after issue as they were actually read by contemporaries. This conjures up a total picture of a journal and faithfully represents its impact on the public mind of the day. It is thus a material aid in the reconstruction of the life in a short span of past history. Detailed 'contents' will of course assist the seekers after particular bits of information relating to their special interests.

One is deeply grateful to Sri Satyajit Das for his infinite toil and unfailing patience in the compilation of the material included in this and the succeeding volumes of the *Calcutta Journal*. The preliminary selection has been entirely his work, though a little later pruning by other hands became unavoidable on account of reasons of space. It will be hoped that Sri Das will be able to continue his labour of love and to collect further material enriching our knowledge of a period of such great interest.

15th March 1963

S C Sarkar

## INTRODUCTION

The present volume is the first of a projected series of volumes bearing the general title, 'Selections from the Indian Journals'. The period chosen is 1818 to 1857. This period is very important so far as the renaissance of the nineteenth century is concerned. The consolidation of the British hold over India and the spread of Western thought occurred in this period and the meeting of the two ways of life and thought led to the creation of modern India.

The idea behind this project has been to prepare a number of handy volumes of excerpts from some of the important journals, newspapers, weeklies etc., of the period in a chronological order without breaking them up into so called subject headings so that we may have a more or less clear over all picture of what was happening at the time and also to have a closer look at the cross currents of opinions etc. The newspapers of the day constituted the most important medium of these cross currents and to have a comprehensive idea of the day it is necessary to have a close look at them. One can find a lot of interesting and valuable materials on going through the leading articles, letters to the editors, editorials etc. of these journals. And it is our belief that this is a good way of understanding the Indian renaissance of the nineteenth century. This belief has been the motive force behind this compilation.

The present volume has been made from the *Calcutta Journal* which was established in October 1818 and was published upto April 1823. The *Calcutta Journal* and its editor James Silk Buckingham hold a unique place in the history of Indian journalism. It was the first paper in India to have escaped the limited and narrow horizon of the English administrators and the other white Sahibs' world and to have thrown open the door of the whole world to its readers. Buckingham was a remarkable personality with wide experience and varied interests. He published odes from England, Europe, the Americas. He introduced Byron, Scott and Washington Irving to the Indian public. He introduced discussions on biology and anthropology, and other scientific and technical subjects like steam navigation, air flight by balloons etc. He published travelogues and articles describing new lands and people and also articles on Romanization of Indian languages on the Himalayan region, on ancient temples and historical places and monuments of India, on different tribes and peoples of various places of India and

many other interesting topics. All these were innovations to Indian journalism. He invited correspondents' letters and published anonymous reports airing various grievances of the public. He published letters pointing out various shady aspects of the British administration. The postal service, the police, the military establishment and many other acts and policies of the government were openly criticised in the Journal. These discussions of public affairs ushered in a new era. Buckingham's own editorials on various Indian religious and social customs like the *Sati*, were very strong. Buckingham was an admirer of Rammohun Roy, the Father of Modern India and undoubtedly there was considerable affinity between them. In many respects they were congenial and recognised a kindred spirit in each other. Both held almost similar views on Indian social issues and the liberty of the Press. It is quite possible that Rammohun was greatly impressed by Buckingham's editorship and was probably even inspired by it.

Buckingham was a great exponent of the liberty of the Press and fought many battles for his ideal both through his paper and personally, and against various government officials and measures throughout his career in India. Ultimately the bureaucrats won and he had to leave India. But he left a legacy of fearless and enlightened journalism to the Indian Press.

"Buckingham certainly deserves to be recognised as the inspirer of Indian journalism. For it was with Buckingham that the Press began to discuss public questions and for the short while he remained in Indian journalism to consider the public conduct of bureaucrats and state functionaries before him it was very much a matter of personalities and gossip, and of functioning as a part of the government." And one may readily concur with this summing up of Buckingham's work by S. Natarajan in his *"History of the Press in India"*.

The present selection from the *Calcutta Journal* has been made on the basis of the holdings of the National Library, Calcutta. A few volumes are missing from the files as also many issues here and there. The condition of the volumes is also lamentable. Pages are tattered and are so brittle at places particularly in the later volumes that one is afraid to handle them. This is the reason for its being incomplete. The National Library has files covering the period October 1818 to 1822. The files for January to March and November to December 1819 as also for the few months of 1823 are not available. We hope to fill up the above gaps at some future date if the present effort is received kindly by the students and workers in the field of history.

The selection has been done as fully as possible, the articles and other materials being in most cases reproduced fully. Only in some cases they have been shortened in consideration of space and bulk of the volumes. Even then the present selections from the *Calcutta Journal*, we are afraid, will take up three volumes. One reason has been to reproduce as much as possible as it may not be possible for many to go through the original volumes. Even then we had to leave out many many interesting things and had to be content with those that gives us a glimpse of the then times.

To Prof Susobhan Chandra Sarkar, who has encouraged me and has been my adviser and guide throughout my work my debt is great. He has been kind enough to help me to prepare the volumes for press by going through the entire material in spite of his other works and lack of time and has helped me to make this volume worthwhile. To him I take this opportunity to tender my deep gratitude and respect. But the final responsibility for the work is the compiler's.

I also tender my thanks to Sarvasri Dhiren Sen Sarma, Gauranga Banik, Anil Chattopadhyay, Sanat Ray and Nirmalendu Gangopadhyay who have typed the whole manuscript from the original volumes with great patience and care and to Sri Mihir Bhattacharya, who has seen the volume through the press, and to many well wishers who have helped me greatly in my task with their constant encouragement.

## Contents

<i>Date</i>	<i>Subject</i>	<i>Page</i>
September 22.	Prospects of a New Paper	1
October 2	Domestic Occurrences To Correspondents, Nautical Notices, Commercial Reports	6
October 6	Bombay Cholera, Madras Literary Society, Domestic Occurrences	9
October 9	Bombay Cholera, Correspondence Hastings' Campaigns against Bajee Rao,	11
October 13	Literature Rammohun Roy's work on Hindoo worship. Theology of the Hindoos Rammohun Roy's works	12
October 16	To Subscribers, Commerce Consideration on British Commerce	20
October 20	Correspondence Mirror's Criticism of H. T. Colebrooke's Work	29
October 27	To Subscribers, Calcutta Law Intelligence	32
October 30	India Hussingabad Campaign, Madras news, Bombay Literary Meetings, War against Kandyans in Ceylon, A poem, Commercial Reports from London	36

## XII

<i>Date</i>	<i>Subjects</i>	<i>Pages</i>
April 9	Bombay Report	103
April 11	Warren Hastings , Vaccination in India , Burning of Widows	103
April 13	Madras New Testament into Teloogoo Bombay Meeting of the Society for Educating the Poor Correspondence Lying in Hospital	111
April 18	Mohammedan Sects Borshs Account of the Kingdom of Kachar or Heerumba	113
April 20	Bombay Manuscript of Desateer Calcutta Churruck Pooja	123
April 25	Indian Research Saugor Private Subscription Lodging Houses	125
May 2	Burning of Widows	130
May 4	Post office at Calcutta	132
May 5	Discovery of Palibothra , Prince Regent's Birth Anniversary Practice in Auction	134
May 7	Observations on a March to Oojain	137
May 9	Desateer Moolla Feeroz's Reply Statue of Warren Hastings . Burning of Widows	142
May 11	Bilsah Finding of a large dome	147
May 16	Metaphysical and Antiquarian Colonel Franklin's Researches Native Newspaper Observance of the Sabbath	148
May 18	Bombay Public Examination . Effect of Rammobun Roy's Exertions	159

<i>Date</i>	<i>Subjects</i>	<i>Pages</i>
May 19.	State of the Public Roads	160
May 23	Warren Hastings Hastings' Letters, Account of Heeramba, Churnuck Pooja, Calcutta School Book Soc'y ; Desastee, To Correspondent, Original Poetry	160
May 25	Account of Andaman, Improvements in Calcutta, Internal Cares	183
May 26.	Reports from Jessore and Calcutta	187
May 29	Inefficiency of Calcutta Police.	187
June 1	Plan of Calcutta	191
June 2	Deficiency of Medical Aid.	193
June 4	Plan of Calcutta.	193
June 8	Increase of Monotheists amongst Hindoos	194
June 18	Liberty of the Press	195
June 19	Terms for the Journal, To Country Subscribers	195
June 20	Mills British India, East India College, Warren Hastings Sir Philip Francis	197
June 23	Commercial Reports.	205
June 26	New Calcutta Tontine, East India House, Thanks to Sir Thomas Hislop	205
June 27.	Desastee	213
June 29	East India House, Thanks to Sir Thomas Hislop.	217
July 1.	Luckypore Hurricane Dacca. Hurricane Calcutta Accidents in Bhut Jatra	222
July 8	Literature, Bombay Literary Society	223

Date	Subject	Page
July 10	General Summary of News Europe	226
July 11	Literary Soc'y Bombay	229
July 14	Nurbuddah Report	244
July 16	Suppression of Suicide.	245
July 31	Nagpore Famine, New System of Contagion, Indigo Plants	245
August 3	Public Nuisance	250
August 4	Public Nuisance.	251
August 10	Native Eloquence	252
August 11	Riots on Native Roguery	254
August 13	Horrible Human Sacrifice.	255
August 14	Explanation	257
August 27	College of Fort William, Public Disputations	258
August 29	Another Sacrifice	268
August 31	Prospects of a New Calcutta Hindoo-tantra Dictionary	269
September 1	Paper of the Public	273
September 5	Friend of India	279
September 8	Debate at the Court of Proprietors, Prevented Sacrifice, Diversity of Character	284
September 9	Burning of Widows	290
September 14	Imperial Parliament Judicial System in India.	296
September 15	Town Hall Meeting on Hastings.	300
September 16	General Meeting of the British Inhabitants of Calcutta	301
September 17	Berhampore Market Report, Asiatic Society Meeting.	306
September 21	Schools in India, Sect of Indian Deists.	313
September 23	Doorga Poojah	315
September 24	School Book Society, Novelty Music, Maldivo Islands	316



<i>Date</i>	<i>Subjects</i>	<i>Pages</i>
September 26	Serampore College	325
September 28.	Second Notice	332
October 1.	Berhampore Grain.	333
October 5	Doorgah Poojah	334
October 7	Marquis of Hastings	335
October 8	Female Sacrifices , Asiatic Collection	343
October 12	Post Office	346
October 15	Bengal Army	346
October 17.	Hindoo System	350
October 19	Liberty of the Press , Savings Banks	353
October 20	Nautch girls	356
October 22	Claims of the Country-born , Public Education	357
October 23	State of India , Education of Children	361
October 31	Warren Hastings	366

## Selections from Indian Journals

*CALCUTTA JOURNAL*

Tuesday, September 22, 1818.

### *PROSPECTUS OF A NEW PAPER*

The state of the press has been a subject of surprise, of disappointment, and of regret, to all strangers on their arrival in India, and tho' the impression of its imperfections gradually loses its force after a long residence in the country, yet some of its ablest apologists and most zealous supporters acknowledge its reform to be a desideratum.

Within the city of Calcutta alone there are no less than nine public Gazettes, each of them offering itself as the organ of public sentiment, each of them professing to have the earliest intelligence of great events and each of them promising their portion of original disquisition. With the exception of two or three at most, these journals are found however to have no sentiment, either of the public or of their own, on the leading features of the times, no earlier intelligence of great events than that which they have copied from their brother editor of the preceding day, and no more of original disquisition than has been first echoed from the Prints of Europe to those of India, and then, in sevenfold repetition, from one to the other, till the weekly round has been completed.

Yet amid this absence of novelty Supplement follows after Supplement, in such a multiplied succession as to induce a stranger to suppose that the influx of new information was more rapid than the press could keep pace with. Custom has established and bad taste retains the practice of filling up a certain number of closely printed columns, the subjects of which in the name of] general news are indiscriminately drawn from old files [of English] Papers already more than exhausted dilated on to of tedious prolixity. A mass of heterogeneous matter from the smallness of the type and wretchedly execution [of printing] is thus daily poured forth from presses labours by lamenting the barrenness of India affairs of local incidents to interest their readers, and impatience with which they are looking forward to in order to furnish them with something to say politics, at the same time that whole pages of stale documents are raked up to complete the number. This waste of labour and materials in preparing which is seldom read, is however so far from as

arising from a desire to promote the public that it is not unfrequently complained of by those these sheets may be literally said to fill, but who have leisure and never the inclination to wade through the contents

It is proposed therefore to establish a Journal, which shall found its claim to public patronage on an exemption from these defects. The proprietors of the *Calcutta Gazette* and of the *Morning Post* have determined to sink these papers, and to substitute in their stead an entirely NEW JOURNAL, to be published on the same days on which these prints have hitherto appeared, and to issue from the same press

To their present Subscribers they pledge themselves to furnish a paper in every respect more worthy of their patronage than those which it is intended to replace, and to such persons as may honor them with additional support they equally pledge themselves to fulfil the following engagements

First That this Journal shall be published on the mornings of Tuesday and Friday, and continue to be issued from the press on those days weekly

Secondly That it shall be printed on a large Quarto size on good paper, and in a legible type, of which the present prospectus itself is offered as a specimen, and that each number shall consist of eight full pages

Thirdly That one portion of this paper shall contain a Summary of the Political and other News of the day, with Extracts of the most interesting articles from the European Prints That a second shall record the General Orders of Government, Provincial Intelligence Law Reports and Domestic Occurrences including the Arrivals and Departures from the Presidency, with the Marriages Births and Deaths of persons in India generally That a third shall enter into Nautical and Commercial Details, including the Arrivals and Departures of of Ships at all the Indian ports and of such of those as may be connected with India in the harbours of Europe Hydrographical and other notices of a Maritime nature and such Mercantile Information as may be attainable from accurate sources with Prices Current of Indian Commodities as frequently as advices to be received of fluctuation in the markets of India and of Europe the course of Exchange value of Government Securities and price of Bullion, to be followed by such Advertisements of Sales Freights &c as may be transmitted for insertion The remaining portion of the Paper will be devoted to Original Communications, Literary and Scientific Notices the progress of the Belles Lettres and the Arts, Extracts of the most interesting portions of New and Popular Works Original and Selected Poetry, occasional Reviews of Books and early Notices of the latest and most approved Publications

Fourthly That eight pages will be thus invariably given on each day of publication, no Supplements will be added, except when the arrival of important News during the intermediate days may render it incumbent on the proprietors of this paper to communicate such intelligence to their readers in an Extra Gazette

Fifthly That such attention shall be paid to the classification of the subjects treated of, as to enable the reader at a glance to find the peculiar species of information sought for

Sixthly That the price to Subscribers shall be at the usual rate of a rupee for each paper, but to Quarterly Subscribers it will be supplied at the reduced rate of six rupees per month, for which sum they will command the whole news of the week, divided by convenient intervals, and as none of the intelligence contained in the paper of one day will be copied into that of the other, but the information given under various heads will be continued in a successive series of new matter, the repetition which is constantly found in any two separate Papers will be avoided and it is confidently hoped that this Journal will thus be found to form a cheaper, as well as a more compendious body of political, commercial, and literary information, than any that at present issues from the Indian Press

It is a duty which the proprietors owe to the public to make known the foundation on which these professions are made, and to exhibit to their view the means by which they are to be fulfilled

The first of these is their having placed the management of their Journal in the hands of a gentleman who possesses a general knowledge of the duties of an Editor, and a particular acquaintance with some of the branches of information proposed to be treated of in their columns, besides considerable experience of most of the subjects which compose the essence of our Public Prints

The second is the arrangements which will be made for securing a supply of the earliest and best ephemeral productions of the British Press in a regular series direct from England and of the French and Italian Journals via Constantinople Bagdad and the Persian Gulf in one season of the year, and by Alexandria and Suez through the Red Sea in the other with the latest intelligence from those quarters of the world

A third is the establishment of correspondents at different stations in the interior of India and at the Presidencies of Bombay and Madras as well as the ports of Ceylon and the Malabar and Coromandel coasts, extending also to the Eastern Islands and to China, by which, as soon as sufficient

time shall have elapsed for their communications to become regular, a mass of materials will be collected, which cannot fail to furnish an abundant variety of interesting information.

A fourth is an assurance of support from some of the members of the principal houses of agency, and from merchants actually directing the commerce of the port, as the most unerring sources of all mercantile and nautical intelligence, so important to be well arranged, and extensively as well as accurately detailed, in a community of so much commercial wealth and speculation as that of this city.

These are within the power of the proprietors to command, but in addition to such sources of useful intelligence, the politician, the merchant, the man of science, the scholar, the artist, the poet, the critic, and the philosopher, are all invited, in the cordial spirit of that sympathising bond which unites the friends of knowledge in every quarter of the globe, to lend the aid of their communications in furtherance of this design, so that delight may be mingled with information, and pleasure and profit go hand in hand.

In the rapid extension of British Power over the fairest portion of the Eastern world, in the daily increase of commercial enterprise and wealth, and in the opening of so wide a field to the researches of literature and science, as we have all witnessed under the present vigorous yet benign government of India there have ample subjects to excite our interest and to tempt our speculation. But if we add to these the report of domestic occurrences, the detail of military operations, the bold display of successful heroism, and the proud distinction of individual merit, we shall have additional cause to lament the want of a Record worthy of events at once so gratifying to private feeling and honorable to public character. Either from a deficiency of the means to support and ability to direct, or from imperfection in the plan of the periodical publications of India, no one attempting to combine the review of Literature, Arts and Science with the march of Politics, War, and Commerce, has so completely succeeded as to have deserved or retained a continued patronage, and as it is a subject of just reproach to the capital of so proud an Empire to be deficient in one of the best criterions of public taste and feeling so it is the common interest of the community to remove it.

Let those who feel the force of such a truth, and who as members of that community are in some degree involved in its application, stretch forth their hands to assist in the accomplishment of this task. With their aid the zeal of the editor and the warm co-operation of the proprietors of this Paper will be all that is necessary to complete its means of attaining the superiority to which it aspires. If these are conjointly exerted, the CALCUTTA JOURNAL will

go forth under auspices the most favourable, and this appeal to Indian talent to aid it by its contributions, and to Indian liberality to support it by its patronage, will not then have been made in vain

To facilitate as much as possible the safe, speedy, and punctual delivery of this Paper on the days of its publication, it is requested that such gentlemen as may be disposed to honour it with their patronage and support will transmit their names and places of residence to the Proprietors of the Union Press at their Printing Office in Garstin's Buildings near the Bankshall and the Exchange, and gentlemen of the out station [who may] be pleased to make their communications through their Calcutta, will find their wishes strictly attended to in mission and delivery of the Paper to their address

It is intended to prepare a Monthly compendium present form and size, to be called THE SPIRIT OF THE INDIAN JOURNALS, to contain only Indian News, whether of Politics War, Commerce, or Literature, omitting altogether the information coming to us from Europe, as well as Advertisements [and matters] of a merely local interest and thus adapting it for [transmission to] any part of the world. It is conceived that this would Paper to be forwarded to England, America, and [the Mediterranean] and such persons as may be disposed to secure copies of it for that purpose are requested to signify their wishes to that effect before the first Number goes to press

## DOMESTIC OCCURRENCES

The inefficient state of the Police has been long a subject of general complaint, and the Papers have for some time past been seldom without the detail of some wanton outrage generally committed by persons in European dresses, at a late hour at night, and in the most populous parts of the town

The clearing of the Island of Saugor for cultivation, and the promised benefits of other kinds, which are expected to result from this measure, have latterly occupied the attention of a large portion of the community. It was no sooner understood that the undertaking really promised beneficial results, and that several gentlemen were disposed to enter on it, than the Government, with their accustomed liberality, met the wishes of those whose attention had been directed to the scheme. A meeting at the Town Hall, and a second at the Exchange, fixed the terms and conditions, and the sum necessary for carrying it into execution was scarcely determined on, before the shares into which it was divided were filled up. The first object proposed is the cultivation of cotton, for which the soil of this island would be, no doubt, eminently favorable. The next is the establishment of a depot of stores and provisions for shipping in Saugor Roads, to whom at present relief is frequently impossible, under circumstances of very aggravated distress. A third is the construction of baths and other conveniences for invalids, who might repair there at a less sacrifice of time and money than a sea voyage requires. A fourth is the erection of a telegraph, for communications with Calcutta, a Post Office, Packet boats, &c. And lastly, the most sanguine are not without a hope that it may ultimately become the Port of Calcutta for all large ships, who may come up Lacam's channel, ride there at the north end of Saugor in the finest shelter, and have their cargoes transported to and from Calcutta by a canal which it is in contemplation to cut in a straight line for that purpose. If these results are obtained, and it is not at all improbable but that they may in a very few years, we shall see this infertile strand changed from a nest of tygers and a cradle of pestilence and death to a seat of cultivation, wealth, and active happiness, and if its baths do not attain the virtues of those of the Egyptian Canopus, in restoring to diseased and decrepit age the flush of health and youthful vigour, it will yet be an

wives On the ship being boarded by the Nautilus, a Company's Cruizer of Muscat, these women confessed to Captain Hall, that they were slaves purchased within the district of Calcutta On this, the ship was seized and taken to Bushire, but it being found that the Captain of the William Petrie was ignorant of their being slaves, the ship was released and suffered to proceed on her voyage to Bassorah On the return of the ship towards Bengal these same women were re-shipped at Bushire, by order of the Resident there to be delivered up to the Magistrates of Calcutta, as slaves bought at this place

### COMMERCIAL REPORTS

We have been favoured with a Gibraltar Price Current of the 12th of May, by which it appears, that there was but little Cotton at that mart, and that the sales of this article were brisk The quotations made, are of Pernambuco and New Orleans Cottons, for of East India there was none in the market Indigo was also scarce and is quoted at 1 Spanish dollar and 4 reals per lb Coffee was much wanted and West India was quoted at from 25 to 26 dollars per cwt, Sugars there were none But little was doing in spices though Pepper was said to be much wanted, and the quotations of E I Black Pepper were from 20 to 22 dollars per cwt and of Sumatra from 16 to 16½

A London Price Current of the 15th of May, quotes Bengal Cotton at from 10d to 12½d, per lb and Bourbon from 2s 6d to 3s 6d Indigo Fmo Purple and Violet from 9s 3d to 9s 7d and Ordinary and Low from 5s 6d to 6s 6d Drugs had suffered little or no variations and Spices were the same The Insurance at Lloyds on the E I O Ships out and home, stood at 7 guineas per cent

A Liverpool Price Current of the 25th of May, states the Cotton market to be heavy, from the extent of the importations, Bengal is quoted from 9½d to 12½d Surat from 13d to 17½d and Bourbon from 28d to 38d per lb There was no East India Coffee in the market though the prices are quoted for Bourbon and Cheribon 126s, to 130s Java 134s to 144s and Mokha 142s to 146s per cwt Indigo found so much better prices at Liverpool, that several parcels had been sent round there from London for sale Bengal Blue and Purple is quoted at 9s 6d to 10s Inferior and earthy from 5s 6d to 6s 3d and Bengal Copper, Madras, and Java Indigos all at the same prices of 6s 6d to 8s 6d per



lb India Sugars were plentiful and of dull sale though the market was destitute of other kinds Bengal Brown stood at 35s to 43s and good fine from 56s to 58s per cwt There was no Pepper besides the cargo of the Hannah from Bombay, for sale Black stood from 8½s to 8¾s and White from 11s to 12s per lb Rice was said to be oversupplied The ordinary kinds are quoted from 21s to 23s and the finest from 31s to 34s per cwt

The well arranged and accurate Price Current published weekly under the authority of the Exchange Committee, in Calcutta by Mr D Brodie almost supercedes the necessity of our noticing the changes in the Indian market It was our intention to have given this a place in our Commercial Reports, as intimated in the Prospectus, but several numbers of this work having since appeared under the patronage of the first Merchants of this city, will confine our remarks to the fluctuations of the more prominent articles of Indian produce only, for which we shall use this as our authority

*October. 6, 1818*

*Bombay*—The most recent accounts from this Presidency represent the Cholera Morbus as committing great ravages among the Hindoo population A private letter from a medical gentleman of some eminence in that quarter, says We medical men on this side of India feel a little dissatisfied with the Medical Board at Calcutta in not keeping us better informed of the nature and progress of the disease through the Bengal provinces and the means that were found most successful in curing it we saw it for a while at a distance and like the gathering storm we contemplated its progress very calmly and as it had travelled all across the Peninsula with the North East Monsoon we felt very sanguine that it could not make head against the South West It came to Jaulna at length to Aurungabad Seroor, Poenah we soon afterwards found that it was at Panwell On the sea coast it committed great ravages and then began to spread North and South through the Dekkan It next appeared at Tannah, and it is now raging furiously in Bombay, and spreading rapidly all over the Island of Salsette There is something very singular and very unaccountable says our Correspondent, in this Epidemic It was for some time, I believe, a matter of discussion in Bengal, whether the disease arose from a peculiar quality in some particular *Rice*, or some particular, *Fish* Such visions, however, are now to be regarded as speculations which could have had no foundation in truth.

since it has been spreading through tracts of country where neither Rice nor Fish were the food of the inhabitants. In some particulars it looks very much like a contagious disease, in others not at all so. It has for the most part appeared all along the high road from the Dekkan to the sea coast. The first person attacked at Tannah was a Native of the guard which escorted Trimbukjee from the Dekkan to the Garrison of that place and the disease appeared first where that detachment landed on the Island of Salsette from Panwell. Our dissections have pointed out to us very clearly the nature of the disease, and experience has confirmed the eminent success of *bloodletting*, if employed early, and it is only then it can be tried on account of the deadly coldness which so soon affects the extremities. The cure is almost certain, as there are no more than five who die in a hundred of those who are attacked, if remedies are speedily applied.

*Madras*—By the last Paper from Madras, of the date of 10th of September we are happy to learn that the Literary Society recently formed there, had held their first meeting at their rooms in the Mount Road, when Sir John Newbolt presided in the chair. An introductory address was delivered on the occasion by the learned President, and some interesting Papers were read to the Meeting. The very striking success which has attended the establishment of a Literary Society in Bombay, gives every reason to hope that this new formed at Madras will be supported with equal zeal, and we confess that our wonder is excited at finding that while in these subordinate Presidencies such Societies meet with able support there should be no Institution of a general Literary nature in this metropolis of India, which might direct its attention and devote its labours to subjects beyond the range of those peculiarly Oriental, and as such belonging to the province of the Asiatic Society.

### DOMESTIC OCCURRENCES

*Fashionables*—The season of festivity appears to have commenced in the gay circles at the south end of the Town. The Theatre and the Ladies Assembly, both of which have had sufficient attractions to draw to them the most select yet numerous assemblages of beauty and fashion have not been found sufficient, however to satisfy the thirst of pleasure which belongs to a certain period and certain class in life. The Musical Parties at Chowringhee have of late been very attractive and a new arrangement has taken place for one of the evenings of the week to be given to quadrilles. The first of these took place

last evening at the house of a lady who is eminently gifted with the talent of giving a charm to everything over which she presides, and from the high gratification and delight of all those who had the happiness to share in the pleasures thus created by taste and dispensed by benevolence, we have no doubt but that they will continue to form the chief attraction among the approaching entertainments of our Indian Winter

October, 9. 1818

*Bombay*—The latest letters from this quarter, state the Cholera Morbus to be on the decline. It had hitherto been confined to the native population, and among these it had not committed very extensive ravages, as the Government and the Medical Board had exerted themselves in so distinguished a way to meet this evil by prompt and effectual remedies, that it drew forth an Address from the wealthiest and most respectable of the natives, full of expressions of gratitude, and highly indicative of the sense which they entertained of such an enlightened and liberal humanity

## CORRESPONDENCE

To The Editor of the *Calcutta Journal*

SIR,

I have a great respect for Literature and particularly for Magazines. In the first number of one of these Periodical Publications which has recently appeared among us, I have read the Sketch of the Marquis of Hastings's Campaigns, with great satisfaction. Allow me to point out to your readers a few of the many beauties of this excellent piece.

The author very naturally sets off with Alexander the Great. Now although this renowned hero never came to India (in the modern acceptation of the term) nobody can fail to perceive the great illustration his campaigns against King Porus afford to Lord Hastings's campaigns against King Bajee Rao. The mutiny in Alexander's army may be set off against the Cholera Morbus in Lord Hastings's, and as to the Hyphasis and the Nerbudda they are both rivers.

I have no time, and I dare say you have not space for every interesting particular. I shall therefore pass on to express my admiration of the very novel fact given in p 11, that Hyderally made peace a year and a half, and war eight years after every body but this historian thought he was dead! His death was by far the most important event in the Indian history of the times, and every concurring authority hitherto has fixed it in December 1782. We are now told, however, that "a treaty of peace and amity between Hyderally and the Honorable Company had been signed at Mangalore in 1784 and that notwithstanding the offers of Hyder to settle all differences with the Company, war was declared against him in 1790!" To be sure it might have been as well to have given some kind of authority for Hyder's pertinacity in living but passing by the little difficulty of this, I am quite willing to go to the extent of believing that Lord Cornwallis did not make war against his ghost, a fact which I do not remember to have been asserted by any of our former historians.

I next proceed to the justification of Lord Wellesley for his Mahratta war ( pp 17, 18 ) This eminent Editor follows the approved practice of historians, of ascribing all kinds of magnificent motives to the hero in hand, whether he ever thought of them himself or not. For instance he makes Lord Wellesley go to war, because hordes of pillaging banditti passed beyond their own bounds in their ruinous trade of rapine and cruelty." Now Lord Wellesley never charged any banditti or any body else passing their bounds only, ( I suppose ) because they never did pass them. This then is a motive quite according to rule, but we must at the same time admit that it is borrowed from Lord Hastings, and therefore indicates some little want of originality in this accurate writer.

I hope, Sir, you are quite as ready to do justice to the merits of a distinguished Author as to find fault with an indifferent one and will therefore publish this my panegyric. I shall conclude by expressing my hope, that as the chair of history at Hertford seems to be very indifferently filled by Mr Malthus, ( vide Article 1 of Review passim ) our new friend may be appointed to it in Fort William.

I am, Sir, &c CIVIS

October 13, 1818

### LITERATURE

We have been led to understand, from those whose local experience enable them to speak with confidence on the subject,

that during the festival of Doorgah, in which there is a general suspension of business, and all is given up to devotion or pleasure, some Reports, either of the obscene rites of worship among the natives, or of the more guarded exhibitions of Nautches before their European visitors, are expected from those who profess to contribute to the information or the entertainment of the public

We would not willingly be found wanting in either of these duties, but we confess with candour, that our moral feelings are so shocked by the one, and our taste so offended by the other, that considering our animadversions as in no way likely to assist even remotely in a reformation of what we consider execrable in both, we would rather draw a veil over them till they can be spoken of in a way more consonant to our wishes and our hopes. Still, however, to shew that we are not insensible to the expectations and desires of those who honor our columns with a perusal, we shall not omit the occasion of offering to them something appropriate

An American Review has been lately put into our hands in which we have seen with much pleasure that the able exposition of the idolatrous worship of the Hindoos, by the learned and philosophic Ram Mohun Roy, has reached even to that remote quarter of the globe, and that its merits and its probable consequences have been duly appreciated. The gratification of public curiosity would be of itself a sufficient motive with us to republish this document, but at the same time that we conceive an American critique on an Indian publication may be esteemed as a literary novelty, we hope that it may also be conducive to nobler ends, and our personal knowledge of the virtuous and unsophisticated individual who has thus advocated the cause of truth, amidst obstacles from which any ordinary mind would have shrunk appalled affords us an inexpressible pleasure in thus contributing our mite to his celebrity

## THEOLOGY OF THE HINDOOS

A considerable excitement has lately been produced in India by the attempts of a very wealthy and learned native named Ram Mohun Roy, to restore the pure doctrines of the Vedas. He has translated several chapters of these sacred books into the Bengalee language and circulated them among his countrymen. The parts which he has translated are those which treat of a Supreme Being, his character, and the

worship he claims. These had been entirely overlooked by the Brahmins. He seems to have just views of the absurd and wicked practices of his countrymen in their religious ceremonies, and a strong desire to wipe out so gross a stain in the human character. Already he is said to have many followers. Numbers, who knew nothing of the Vedas, except from the interpretations of their priests, are made acquainted with its true and most important doctrines. They have formed themselves into societies for the purpose of mutual improvement. Their influence is spreading, and strong hopes may justly be entertained of great and beneficial results.

We have before us three pamphlets, published during the last eighteen months in Calcutta, by Ram Mohun Roy. The two first are translations from the Vedas, with prefatory and introductory remarks. They were originally printed in Bengalee but afterwards translated into English by the author. We purpose to give such extracts from the pamphlets as may serve to make our readers somewhat acquainted with the present religious notions of the Hindoos, the pure doctrines of their sacred books, and the views and motives of the learned native whom we have mentioned.

'Although born a Bramin,' he observes, 'and instructed in my youth in all the principles of that sect, being thoroughly convinced of the lamentable errors of my countrymen, I have been stimulated to employ every means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly among Hindoos of different sects and professions I have had ample opportunities of observing the superstitious puerilities into which they have been thrown by their self interested guides, who in defiance of the law—as well as of common sense have succeeded but too well in conducting them to the temple of Idolatry,—and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow. The chief part of the theory and practice of Hindooism I am sorry to say, is made to consist in the adoption of a peculiar mode of diet, the least aberration from which even though the conduct of the offender may in other respects be pure and blameless is not only visited with the severest censure, but actually punished by exclusion from his family and friends. In a word he is doomed to undergo what is commonly called *loss of cast*.

'On the contrary the rigid observance of this grand article of Hindoo faith is considered so high a light as to compensate for every moral defect. Even the most atrocious weigh little or nothing in the balance against the supposed guilt of its violation. Murder, theft, or perjury though brought home to the party by a judicial sentence, so far from including

loss of cast, is visited in their society by no peculiar mark of infamy or disgrace. A trifling present to the Bramin, with the performance of a few idle ceremonies is held as a sufficient atonement for all those crimes and the delinquent is at once freed from all temporal inconvenience as well as all dread of future retribution.

My reflections on these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing for the sake of propitiating their supposed deities, the violation of every humane and social feeling. And this in various instances, —but more especially in the dreadful acts of self destruction and the immolation of the nearest relations under the delusion of conforming to sacred religious rites. I have never ceased, I repeat, to contemplate these practices with the strongest feeling of regret, and to view in them the moral debasement of a race, who I cannot help thinking are capable of better things —whose susceptibility, patience, and mildness of character, render them worthy of a better destiny. Under these impressions, therefore, I have been impelled to lay before them genuine translations of parts of their scripture which inculcates not only the enlightened worship of one God but the purest principles of morality, accompanied with such notices as I deem ad requisite to oppose the arguments employed by the Bramins in defence of their beloved system. Most earnestly do I pray that the whole may sooner or later prove efficient in producing in the minds of Hindoos in general a conviction of the rationality of believing in and adoring the Supreme Being only—together with a complete perception and practice of the grand and comprehensive moral principle—do unto others as ye would be done by. Translation of the Ishopanished Introduction, pp 2 5

The authors great object seems to be to do away the worship of idols and introduce in its stead that of one Supreme Being. He begins therefore making numerous quotations from the sacred books shewing that the writers not only taught the existence and attributes of such a Being but the proper mode of worshipping him. God is without figure epithet definition or description—he who is the eternal Being is God. The vulgar look for their gods in water men of more extended knowledge in celestial bodies the ignorant in wood bricks and stones but learned men in the universal soul. The Supreme Spirit is one and unchangeable. He overspreads all creatures, is merely spirit without the form either of any minute body or of an extended one which is liable to impression or organization. He is pure perfect, omniscient the ruler of the intellect, omnipotent and self-existent. He has from eternity assigned to creatures their respective purposes. Many other

passages similar to those might be selected, but these are sufficient to show that the notions of the Supreme Being as expressed in the Vedas, are just, and calculated to lead the mind to true conceptions of his character and perfections

But notwithstanding the repeated mention in these books of one over ruling Power, invisible and incomprehensible, Ram Mohun Roy acknowledges, 'they indeed declare the divinity of of many gods and goddesses, and the modes of their worship'. But still, he says, there is no contradiction. The authors of the books themselves affirm repeatedly, 'that the directions to worship *any figured beings are only applicable to those, who are incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those who are competent for the worship of the invisible God, should disregard the worship of idols*'. He urges this point a good deal. In another place, after stating the doctrines of the Vedas relative to the unity of the Supreme Being, and also of a plurality of gods and goddesses, he goes on to say, 'that the worship of the sun and fire, together with the whole allegorical system, was only inculcated for the sake of those whose limited understanding rendered them incapable of comprehending and adoring the invisible Supreme Being'. This is the only mode of interpretation, he thinks, by which the different parts of the Vedas can be reconciled, and if they will not admit of this explanation, he fears 'the whole work will not only be stripped of its authority, but looked upon as altogether unintelligible'. Translation of the *Cena Upanished*, p 5

'Many learned Bramins,' he adds, 'are perfectly aware of the absurdity of idolatry and are well informed of the nature of the purer mode of divine worship—but as in the rites, ceremonies, and festivals of idolatry, they find the source of their comforts and fortune they not only never fail to protect idol worship from all attacks, but even advance and encourage it to the utmost of their Power, by keeping the knowledge of their scriptures concealed from the rest of the people. Their followers too, confiding in these leaders feel gratification in the idea of the divine nature residing in a being resembling themselves in birth, shape, and propensities and are naturally delighted with a mode of worship agreeable to the senses though destructive of moral principles and the fruitful parent of prejudice and superstition' p 9

The author complains loudly of the bad effects that have resulted from the interpretations which Europeans have sometimes given of the idolatry of the Hindoos, and which, although plausible, have *no foundation*. They have supposed that the idols used by the natives in their worship are not



considered by them as actual gods or as real personifications of the divine attributes, 'but morely as instruments and means for raising their minds to the contemplation of those attributes which are respectively represented by different figures' This opinion Ram Mohun Roy declares to be entirely erroneous, and he regrets that it should ever have been suggested, as the natives have since made great use of it in defending their absurd practices. It had never occurred to them, and it affords a stronger argument to their favour than any they have been able to advance. On this subject he makes the following remarks. In addition to the argument in question, they give a very animated picture of the present state of religious belief and worship among the natives of Hindoostan.

'Hindoos of the present age, with a very few exceptions, have not the least idea that it is to the attributes of the Supremo Being as figuratively represented by shapes, corresponding to the nature of those attributes, they offer adoration and worship under the denomination of gods and goddesses. On the contrary the slightest investigation will clearly satisfy every enquirer, that it makes a material part of their system to hold as articles of faith all those particular circumstances which are essential to a belief in the independent existence of the objects of their idolatry, as deities clothed with divine power.

'Locality of habitation and mode of existence analagous to their own views of earthly things are uniformly ascribed to each particular god. Thus the devotees of Siva misconceiving the real spirit of the scriptures not only place an implicit credence in the separate existence of Siva, but even regard him as an omnipotent being the greatest of all the divinities, who as they say inhabit the the northern mountain of Cailas and that he is accompanied by two wives and several children and surrounded by numerous attendants. In like manner the followers of Visbnu mistaking the allegorical representations of the Sastras for relations of real facts believe him to be chief over all other gods and he resides with his wife and attendants on the summit of heaven. Similar opinions are also held by the worshippers of Cali in respect to that goddess. And in fact the same observations are equally applicable to every class of Hindoo devotees in regard to their respective gods and goddesses. And so tenacious are those devotees in respect to the honour due to their chosen divinities that when they meet in holy places the warmest verbal altercations of precedence not only occasions the warmest verbal altercations but sometimes even blows and violence. Neither do they regard the images of those gods merely in the light of instruments for elevating the mind to the conception of those supposed beings, they are simply in themselves made objects of worship. For whatever Hindoo purchases an idol in the market or constructs,

one with his own hands or has one made under his own superintendence it is his invariable practice to perform certain ceremonies which give it as he thinks the endowment of animation—by which he believes its nature is changed from that of the mere materials of which it was formed—and that it acquires not only life but supernatural powers. Shortly afterwards if the idol be of the masculine gender, he marries to a feminine one with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete and the god and goddesses are esteemed the arbiters of his destiny and continually receive his most ardent adoration.

At the same time the worship of images ascribes to them at once the opposite natures of human and superhuman beings. In attention to their supposed wants as living beings he is seen feeding or pretending to feed them every morning and evening and as in the hot season he is careful to fan them so in the cold he is equally regardful of their comfort covering them by day with warm clothing and placing them at night in a bed. But superstition does not find a limit here. The acts and speeches of the idols and their assumption of various shape and colours are gravely related by the Bramins and with all the marks of veneration, are firmly believed by their deluded followers. Other practices they have with regard to those idols which decency forbids me to explain. In thus endeavouring to remove a mistake into which I have reason to believe many European gentlemen have been led by a benevolent wish to find all excuse for the errors of my countrymen it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices as to find it convenient to shelter them under such a cloak however flimsy and borrowed. The adoption of such a subterfuge encourages me to hope that they will in time abandon what they are sensible cannot be defended and that forsaking the superstition of idolatry they will embrace the rational worship of the God of nature as enjoined in the Veds and confirmed by the dictates of common sense pp 11 16

The following arguments he tells us are the principal ones alleged by the natives in support of idolatry namely those who believe God to be omnipresent as declared by the doctrines of the Vedanta are required by the tenets of such belief to look upon all existing creatures as God and to show divine respect to birds beasts men women vegetables and other existences—and as practical conformity to such doctrines is almost impossible the worship of figured gods should be admitted. Another argument is no man can have as it is said by the Sastra a desire of knowledge respecting the Supreme Being unless his mind be purified and as idol worship purifies men's minds it should therefore be attended to. And lastly idol

worship has been practised so many centuries, that custom renders it necessary to continue it. These arguments the author confutes at large and, as it may be supposed, without much difficulty. He brings forward constantly in support of his positions the authority of the sacred books themselves.

We have thus far considered the prefaces and introductory remarks only of two pamphlets, which, however, comprise much the greater part of each. What remains are translations from such parts of the Vedis, as treat of the existence, unity, and attributes of the Supreme Being. These pamphlets are entitled, Translation of the Ishopanisad, one of the chapters of the Yajur Veda—and Translation of the Cenz Upanisad one of the chapters of the Sama Veda.

The third pamphlet, which to remain to be noticed is entitled A defence of Hindoo Theism, in reply to the Attack of an Advocate for Idolatry at Madras, by Ram Mohun Roy, printed at Calcutta in 1817. The works, which we have above mentioned, with some others of the same author, called forth an answer, it seems, from some person in Madras, whether a native or European it is uncertain, though there are some reasons to think the latter. What motive a Christian could have however, for writing in defence of idolatry cannot be so easily determined. But whoever may have written it, Ram Mohun Roy has returned a very spirited and a very satisfactory answer. In this he exposes anew the pitiable delusions of his countrymen, the indecency and wickedness of their religious ceremonies and the wretched effects which they produce on their morals and happiness.

We have dwelt the longer on this subject, because it is novel at least in this country, and because it is likely hereafter to attract much attention. Ram Mohun Roy is not a christian it is true but the doctrine he inculcates differs very little from the christian doctrine respecting the nature and attributes of the Deity. It is the same in its spirit and objects. If he can introduce it among his countrymen, it will be a great step taken towards advancing the cause of christianity in the East. It will be taking down one of the strongest barriers which the christian missionaries have to surmount. New facilities will be offered for prosecuting their benevolent and indefatigable labours, and the use of those means and the aid of Divine Providence we have more reason than we ever had to hope for a permanent and happy change in the moral condition of a large and populous section of the globe.

*October 16, 1818.*

## TO SUBSCRIBERS

From a desire to compress within our columns every article of new and interesting information that our utmost industry could obtain, whether of Politics Commerce, or Literature, our early Numbers have been folly occupied with what might be strictly called original matter, or that which was written expressly for our Journal, the facts being, as in all cases, derived from various sources, but the mode of treating them, and the opinions to which they gave rise, purely our own

We had still hoped not withstanding the large portion devoted to every subject, as classed under its respective heads, to have made room for such Advertisements as might have been transmitted to us, but we have found that without lessening the portion of original matter on Politics, or giving less to Literature than we have hitherto done, the admission of Advertisements could not be effected Those which have been kindly transmitted to us for insertion, have therefore, been hitherto omitted but as we feel fully as thankful for that species of contribution to our profits, as we should be for aid in more important departments of our labours, we have determined to give them a place, and since a sacrifice on some part must be made to accomplish this, we have taken that sacrifice upon ourselves

We have given to day an Extra Sheet, which will in future be exclusively devoted to Advertisements, and kept distinctly apart from other subjects, in order that it may be transmitted by post, or bound up together with the rest or not, at the option of the Subscriber and the charge for insertion will be less than established rate, in the same proportion as our Journal itself is rendered

Recent as the date of our infant Establishment is, we have yet, however at this early period, the gratifying assurance of warm and continued support and we have it already in our power to announce, that the circulation of our Journal is extensive We have seen with pride and silent gratification, that our appeal to Indian patronage was not made in vain, and we are as grateful for the distinctions shown to our humble efforts as we hope to be found always zealous to deserve them

## COMMERCE

*Considerations on British Commerce with reference particularly to British India, the United States of America and the Slave Trade*

The causes which tend to the decline of rich and powerful states are counteracted in the instance of Great Britain

First By her social institutions which dispense to industry and talent the rewards of wealth and distinction and consequently ensure to the community a constant supply of active and able members

Secondly In her trans marine dominions which not only constitute an extension of her agriculture and give increase to her trade, but by the direct and relative employment of seamen, contribute most of the advantages, without the expence and civil evils of a standing military force for defence

Relatively to these dominions chiefly, it is now purposed to examine some of the particulars of the British commerce the inquiry leads to remarks on the trade of the United States of America and also brings the slave trade into a point of view in which it does not appear to have been hitherto considered

Europe depends upon the countries within and adjacent to the tropics for vast supplies of agricultural produce

A tropical or other trans marine farm within the British dominions, is in effect a British farm with the advantage common to every other British farm, of producing that within the empire for which a foreign nation must otherwise be paid, with the further advantage of employing the mariners who convey the produce to market

The British tropical dependencies exceed in the production of most of their staple articles for home consumption they, of themselves give to Great Britain the character of an export country and her power will be in proportion to her independence of supply from other nations for her own consumption and to the extent of her exports to the market of Europe directly or indirectly from her transmarine dominions

That market repays not only the charge for labor, the cost of the manufactures used in the culture and preparation of the produce the rent of land and taxes, but, also the cost and equipment of the ship employed for conveyance, and the wages of the seamen

Further, the vender of the trans marine production in the market of Europe selects the goods which are to be

invested in return, — is ranks with the best customer of the manufacturer, and the power of controul over the vender is therefore an object of political science, — a foreign ship arriving at Amsterdam, or at Hamburgh, from the East or from the West, will seek to invest the manufactures of the Continent, in return, a British ship in a like situation may be required to receive her return cargo at a port of the United Kingdom, and, without being restricted in any other respect, will assort a cargo with the best probability in favour of the British manufacturer

Great Britain can reduce her demand upon foreign labor for her own use and consumption. — *she can* embrace, in a proportion of great increase the market of Europe for tropical productions in proportion to that increase she will be enabled to influence the investment of the returns and the means necessary to those important ends are in unison with the best dispositions for promoting the interests of society

Tropical agriculture resolves itself into two divisions, eastern and western

The eastern division is cultivated, chiefly by native *free* laborers. — The western division by foreign slaves the former at the lowest the latter at the highest rate of expence

A limit to British colonial agriculture in the west is fixed by the suppression of the British trade in slaves the heart triumphs in the decision but unless a more commanding and comprehensive policy, in the regulation of trade generally be adopted other nations through the resources of the tropical agriculture and navigation which Great Britain has humanely abandoned will make the largest advances in political power

The effect of that limitation to British industry, is seen in the increased activity of the foreign planter In Cuba — in the Brazils, the impulse is sensibly felt *By affecting the demand for the produce of the toil of Slaves only, can the trade in Slaves be prevented* When this is abandoned by all the governments now existing is the policy of states which may yet be formed in Mexico and the countries south of that province within the possible view of the philosopher or the statesman?

With a soil and climate rich and various supposing equal distance and facility of navigation, and equal political encouragement the native *free* and unexpensive labor of the East must have prevented the first demand of Europe upon the foreign compulsory, and expensive labor of the West In the present improved state of navigation equal political encouragement *being supposed* the labor of the West even with the advantages of less distance high cultivation, great capital and skill and effective establishments must yield to the labor of the East.

The subsequent examination will establish that conclusion. \*

East India sugar is become to some extent, an article of consumption in the United Kingdom, although liable to the payment of ten shilling per cwt. duty more than sugar imported from the British West India plantations, and is in extensive demand for the market of Europe, even with the increased charge of transit by way of Great Britain.

East India cotton wool, (the produce of the Island of Bourbon excepted) was rejected for most purposes, by the British spinner until the scarcity of other cotton occasioned by the American embargo, brought it into use. At that period its qualities were more nicely investigated, and the demand in consequence became regular and extensive, and is increasing both for domestic and foreign consumption. The importation of East India cotton wool to Great Britain, during the first six months of the year 1817, was upwards of 50,000 bales, in value equal to 700,000 l.

East India rice, from various occasional and temporary causes, has been lightly esteemed in the British and other European markets. Under the advantages of reduced freight and expeditious carriage, the prospect may be entertained of that article becoming to the European nations and to the western colonists, a cheap auxiliary in domestic economy, and in seasons of distress an unfailing resource.

East India rice contains more nutriment, \* will keep longer and can be delivered at market cheaper than the Carolina rice.

Persons who have resided in India prefer the East India rice for their tables. The European habituated to the Carolina rice prefers the latter. But would the same preference continue if the East India rice were carefully cleaned without breaking the grain, if the same care and attention were directed to its preparation for market, as the Carolina rice receives?

Duly considered, the presumption arises, that the trade in rice is at the command of Great Britain, through her India Provinces and it offers employment to her shipping, \* sustenance to her population, domestic and colonial, sustenance to her neighbours, and activity to her commerce.

\* Sugar, cotton, rice, indigo, coffee, and tobacco, only (being the leading staple articles common to the East and West,) are expressly adverted to in these pages.

\* Upon an experiment recently and carefully made with an equal weight East India and of Carolina rice, the former was found to produce a considerably greater increase of weight when boiled, and the food is obviously more solid.

Such are some of the indications of the power of the Asiatic cultivator to meet the demand of the European market in the great staples of sugar, cotton, and rice, \*\* even under disadvantages from the want of more active superintendence by the European. With the *full* enjoyment of that superintendence the progress of the indigo trade, more plainly shews the extent of his powers

The culture of indigo, in the East Indies, has been particularly fostered by the East India Company

The quantity of Indigo, imported into Great Britain from the East Indies, in the year 1783, was 93,047 lbs which by progressive imports had increased in the year 1803 to 2,264,199 lbs

The East India Company's sales of indigo, in successive years were

in 1803	2, 070, 982	lbs	£ 771, 137
1804	2, 352, 714	"	1, 081, 140
1805	3, 483, 16	"	1, 392, 158
1806	2, 295, 183	"	774, 387
1807	5, 112, 315	"	1, 853, 818
1808	2, 838, 107	"	774, 153
1809	4, 727, 595	"	1, 102, 309
in 1810	5 222, 123	lbs	1, 851, 460
1811.	2, 084, 780	"	476, 566
1812	5, 172, 277	"	1, 321, 273
1813	4, 397 997	"	1, 570 650
1814	4, 657, 530	"	1, 893, 027
1815	6, 733, 462	"	1, 959, 766
1816	6, 978 939	"	1, 714, 325

India, from remote antiquity, is known to have been fruitful in the most valuable productions, and is acknowledged from their first introduction into Europe, to have excelled in the silk, cotton, and other manufactures, her productive powers are equal to any supposable demand upon her soil and industry, her richest provinces are British, and if it be indeed desirable to consummate the slave abolition, if it be indeed desirable to assure to Great Britain the command of the market of Europe, associated as that object is, with the trade in manufactured goods, if it be desirable to assure to Great Britain the undisputed and

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\* Suppose the cost of a ton of rice, at Calcutta to be 5 l and the value on the European quay to be 21 l or 2½d per lb the consumer, will pay 16 l or sixteen parts in 21, to the navigation of the carrying country

\*\* The coffee plantations of Java, sufficiently manifest the capability of India in regard to the production of coffee.



bloodless Empire of the seas, the East India trade, through the medium of the British carrier, ought to receive all the impulse consistent with the protection of British West India interests, the preservation of which is demanded by every consideration not involving the farther importation of slaves

The power of the United States of America results chiefly from planting and navigation, and since the acknowledgement of the American independence, the current of the British policy has in a high degree been favourable to American interests

Those States, when British Colonies, were possessed of the British market, for the produce of their plantations Their charge from provincial allegiance to independence and commercial rivalry, has not been sufficiently marked, and the high rate of freight incident to the monopoly of the East India Company, too long prevented competition between the Asiatic and American planter, and precluded the British people from continuing to draw from within their own Empire, their accustomed supplies The cotton wool, rice, and tobacco of America, under a different system, would have found cheaper substitutes in the cotton, rice, and tobacco of India

Under the relaxation, during the late war in Europe, of that principle of public law by which the trade between Europe and her colonies is in time of war restricted, as to the several states to the modes under which such trade is conducted during peace and under the advantages which were conceded to her by the commercial treaty of 1794, particularly by the 18th article of that treaty, respecting the American intercourse with British India, the navigation of the United States has been equally favored When the orders of council of November, 1807 were issued the European market was supplied with tropical productions chiefly through the medium of the American flag especially with the productions of the East, at a period too when by gross anomaly the individual British merchant was virtually excluded from the East India trade

Such are some of the benefits which have been enjoyed by the Americas, in preference to the British Asiatic and European subject the effect has been felt in the recent conflict between the two countries, and in that conflict it is easy to discern the seminal principle of future wars, the frequency and duration of which will depend upon their relative naval power

Great Britain is then directed by the best maxims of policy, by councils which flow from the heart to the head, by councils which are alike prompted by the understanding to extend her Eastern agriculture and commerce

The regulations which are at present presumed to be necessary to that purpose, and to increase and confirm the

influence of Great Britain in the Markets of Europe, are necessarily comprehensive in their plan. In number and character, they are few and simple.

It is suggested that direct intercourse in British ships be permitted between the several British presidencies in India and the ports of Europe, for sugar, coffee, rice, and all such other articles as upon due consideration shall not be excluded, subject only to the following conditions.—That the ship shall touch at Gibraltar or Malta, if bound to a port south of Cape Minsterre, or at Falmouth or Cowes if bound to a port north of that point not to pay any duty, but to show that she is navigated agreeably to British law.

And that she shall not receive for a destination beyond the limits of Europe, any return cargo, except at Malta, Gibraltar or a port of the United Kingdom.

That cotton wool and rice be imported from the British settlement in the East Indies into the United Kingdom, free of duty, that the importation of tobacco from India be permitted at a reduced duty, and that the free transit of all articles the growth and manufacture of the European Continent, be permitted by way of Great Britain, under the provisions of the acts commonly called the Warehousing Acts, so far as such articles are already the subject of direct trade between Europe and other parts.

If it be objected

1 That a Trade so permitted in sugar and coffee might operate to the prejudice of the British West India Planter

2 That by the proposed direct trade, the business of the British Ports would be diminished

3 That the free importation of rice might interfere with domestic agriculture, and that a duty is therefore expedient, by way of Regulation

4 That the duty on cotton wool is low, and, upon all cotton exported for foreign use paid by the foreign consumer

5 That the United States of America receive British Goods in payment for their plantation produce, and that the Asiatic is to be paid in money

6 That the introduction of foreign manufactures even to be re shipped, would bring such manufactures into mischievous competition with the British manufactures

It is answered to the objections in the order in which they stand

1 That East India sugar and coffee are already conveyed direct to the Continent of Europe in Foreign ships and that

the home consumption of East India sugar might be disallowed, whenever the price of British West India sugar should render such regulation necessary to the protection of the West India planter

2 That it is essentially in the nature of commerce to avoid unnecessary charges and a slight observation of the present state of commercial relation is sufficient to show, that if Great Britain will not carry on a direct trade in certain descriptions of commodities, other nations will do so

3 That it is known by experience, that the British poor will not substitute rice for household bread, if the latter be within their means of purchase And if bread be not within their means of purchase, the voice of nature dictates that the supply of other food should be permitted at the cheapest rate

4 That cotton wool is the basis of the most extensive of the British manufactures

That the cotton fabrics constitute the principal clothing of the poor and therefore cannot be produced too cheap That the efforts of the people of the United States of America, and of all Europe, are strongly directed to competition with Great Britain, in cotton goods, and that it is therefore inexpedient to levy any duty on the raw material to be purchased in a state of manufacture by the foreign consumer

5 That the efforts which are in progress in the United States of America, to establish manufactures plainly indicate the contingent nature of the demand of those states for British manufactures

That the demand of Great Britain upon the agriculture and navigation of the United States, tends to augment their manufacturing and commercial capital, and consequently to accelerate their second independence an independence of the British manufacturer

That the continued dependence of the British manufacturer upon the cotton plantations of America, is to be deprecated, as one of the greatest evils to which he can be exposed

That the losses and misfortunes which arose from that cause during the American Embargo, and American war, were very considerable

That dependence upon that source of supply would enable the United States of America at any time, to cause distress and dismay throughout the manufacturing countries

That when the United States shall have established the cotton manufactory, a double incentive to war with Great Britain will be felt —namely, in the conscious power of distressing her, by withholding the supply of the raw

material, and of under selling her in foreign markets, when deprived of that supply

That the demand of America for British goods, is not confined to the plantation districts, nor in those districts confined to barter, that even if Great Britain did not purchase any American produce, America would be encouraged still to deal extensively with her, if offering the cheapest market, and that the speculation of some increase or diminution of American demand for British manufactures, cannot be allowed to interpose to the prejudice of objects incomparably more important

That the Asiatic does purchase some of the European exports, and that a considerable proportion of the cost in England of the raw produce of India is constituted by freight, paid in support of British navigation, and by profit of the British merchant

6 That permission to assort a cargo in Great Britain from her own productions in combination with all the other productions of Europe, would influence very powerfully the direction of foreign property to British consignment

That it is well known that consignments of foreign produce are made to the Continent of Europe in consequence of the request of the Continental manufactures, which consignments upon every other consideration would be directed to the ports of Great Britain

That the foreign demand for British manufactures, must depend essentially upon the relative quality and price

That the trade of transit as proposed, would, by the increased attraction of foreign capital, tend to augment the demand for British goods in all branches in which competition can be maintained, and that if competition cannot be maintained, the demand on the part of the unrestricted consumer must necessarily cease

That such trade would give employment to British Ships on their return from the ports of the continent of Europe, and again on the outward voyage from Great Britain

Of the production of the tropical regions of the globe, sugar is of the most considerable exported value, as it is unquestionably the most bulky

From the annual value of sugar, refined and consumed in the raw state, in Great Britain, not less than six millions sterling, it may be inferred that the demand of the Northern and Southern divisions of America, and the Continent of Europe, is an object of great magnitude That to supply that demand, labour to a vast extent must be brought into action, a large commercial marine be created, and important

umprive criticism upon a work recently published by Mr H T Colebrooke—a name which, in this country at least, carries with it no ordinary weight and which has hitherto not been found attached to works which advocate doctrines not easily reconcilable with fact, with sound policy, or with one another. But it is the misfortune of every science to have its pretenders whilst it is the happy talent of some few individuals little acquainted with any to affect before the public a sort of oracular knowledge of all. When the strictures of such men are confined to matters of trivial importance they are not worth examination but when the larger interests of society are involved when, as in the present instance enterprising and ingenious individuals are opening new roads to science and to wealth and the public opinion is suspended till information and experience come in to its assistance it is the duty of those who are fit to controul it, to avoid the promulgation of loose conjectures superficial statements, and hasty conclusions.

The object which this opponent of Mr Colbrooke appears to have in view is to prove that the advocates of the Free Trade in England have been deceived in their sanguine expectations of a new mart for their manufactures. His arguments and conclusions have not a very close connexion, and in stating them his language is so pleasingly familiar that we lose part of their force in our admiration of the style. The abstract however is thus—"we are no friends to monopoly, in any shape." "we cannot shut our eyes to what is every hour and day staring us in the face" viz. "that portion after portion of the trading capital of England is accumulating in the godowns of Calcutta." "We have no alternative within our reach" but to suppose that the British merchant is deceived or raising a 'clamour' about losses which he is not sustaining. We are then told what the plain state of the matter is that the merchants have fallen into "an egregious error" and that it is one of those evils which in time will cure itself. The conclusions which are then drawn are singularly acute and profound they give us a new insight into the operations of Commerce and appear at once sound novel and ingenious. We are told 'that the same passion which urges to excessive speculation will lead to excessive caution that we may look for considerable vacillations in the profits and losses of trade' what such vacillations are in the long run and that they will ultimately bring us to 'the usual level of profit and loss in other parts of the great Commercial commonwealth of world, in short that those who start at the unlucky moment will be ruined whilst the fortunate individuals who have wisdom to retire at the proper moment will be enriched. Such is the jargon which is uttered by the critic of one whose large and enlightened views naturally appear somewhat strange to those

whose reflections upon Commerce originate in an auction room, and are bounded by the limits of the China bazar

The only fact upon which these arguments are founded, is the considerable loss which the Free Traders are now incurring upon their importations into this country, a fact which I contend is one of the best assurances of their future prosperity. That present losses may secure ultimate gains is no paradox at least in commerce it is the natural consequence of free competition in a new market, it is owing to this that the British manufacturer has secured the supply of every market in the world, where competition is permitted. In North and South America in the Mediterranean, and on the Continent of Europe the same glut has invariably attended the first admission of British goods and yet the result has been invariably favourable. The manufacturers pursue it as a system they know that they can successfully compete with every other country, and that by selling below the value of their commodities at first, they submit to a small loss for a great gain. The consequence of the competition is that the Free Trader is now selling his own goods at a lower rate, whilst he purchases the products of this country at higher, than they are intrinsically worth. He is unquestionably the losor now, but in supplying the natives with the means and the inducement to purchase articles of European manufacture, he lays a certain foundation for future consumption. The taste once acquired for British manufactures will not be relinquished whilst they can be supplied cheaper than the native fabrics that they can be so is a fact requiring no proof. It may be contended by those who have not observed the effect already produced that the prejudices of this country interfere with such a result—but this is not the case. The importation of muslins printed cotton goods woollens flannels and other manufactures considering the population of India to what an unlimited extent might these articles alone be consumed? In the temptation of an untired market heedless speculators have sent goods unfitted to the wants and taste of the country and the result to such men will naturally be ruinous but this affects not in the least, the general question—The truth is that at present there is a most imperfect knowledge in this country of the means and resources of the manufacturers at home till now the value of their productions has never been understood for the following reasons taken from Dr Adam Smith. The price of monopoly is upon every occasion the highest which can be got. The natural price of free competition on country is the lowest which can be taken not upon every occasion indeed but for any considerable time together. The one is upon every occasion highest which can be squeezed out of the buyers or which is supposed they will consent to

to give, the other is the lowest which the sellers can comply afford to take and at the same time continue their business

To enter into any further arguments would be prolonging a discussion already too prolix, but let the learner Economist of the Mirror answer me the following questions, before we discuss the subject to which they peculiarly apply. In what part of the globe are powers of production so great and varied, or the price of labour so low, as in this? Where is the demand so regular, or the power of consumption so large, as in England? Where is the rate of interest so low, or capital so abundant? And where will an body of men be found, who can enter into competition with an enterprising population, each individually consulting his own interest, and moving with a dispatch, an economy, and an intelligence unknown to companies, however constituted?

On the subject of expatriation, let Mr Malthus answer him. That in banishment from his native land, a man may do act of kindness, is frequently self evident, the only question is whether he confers a similar benefit on that to which he is translated.

We are told that the Free Traders have been raising a "clamour" about their losses, this is not in unison with their general character, and I have not heard it, unless it be in the cavils of the bazar, or the vociferations of auction. Contentions of a less interesting nature have occupied the public mind and the feeble groans of the suffering merchant would soon be drowned in the din of wordy disputation, or the contending wits.

Oct 27, 1816

## TO SUBSCRIBERS

It was announced in the Prospectus of this Journal, that it was intended to prepare a monthly Compendium of the present form and size, to be called **THE SPIRIT OF THE INDIAN JOURNALS** to contain only Indian News whether of Politics War Commerce or Literature omitting altogether the information coming to us from Europe as Advertisements and matters merely local interest, and thus adapting it for transmission to any part of the world, and such persons as might have been disposed to secure copies of it for this purpose, were requested to signify their wishes to that effect before the first Number went to press.

The period has arrived when it would be necessary to have it put in hand, if it were to appear, as intended, on the first day of the ensuing month; but the list of names which have been given to us for copies of this work, do not amount to half the number that would be required to cover the expense of printing it, unless it were charged to Subscribers at an extravagantly high rate.

In the selection of materials for the columns of the CALCUTTA JOURNAL, great pains have been taken to render it less dependant on European information than Indian Papers usually are, and to fill up the void occasioned by a dearth of Intelligence from home, with or mal documents bearing chiefly on questions of interest in India and, as such deserving a place in Monthly Compendium professing to extract the *Spirit of the Indian Journals*. It would therefore be necessary to reprint at least the half of that which is given in the Weekly Paper, to appear again in the Monthly one: as it will be seen, on a reference to the numbers already published, that fully this portion of the whole is occupied by Asiatic and Indian Intelligence, under their respective heads, whether as Military, Nautical, Commercial or Domestic, including the Orders of Government, and Original Communications in the shape of Correspondence, or as Papers of our own.

Under these considerations it has been thought that even had the list of names been more numerous, it would have been scarcely worth the alterations to reprint nearly the half of the Weekly Journal, the expense of which would be equal to the price for which the whole may be had, since no other advantage would be gained by it except that of compressing the information required into half the former space.

The form and size of the present Paper, and the method of classification and arrangement observed in its columns, are of themselves sufficient advantages to recommend it to persons desirous of transmitting to their friends in Europe, a Compendium of what is going on in India and if to this be added the additional advantages which it alone possesses, of containing the same quantity of matter in a smaller space than it usually occupies in any of the Indian Journals now published, and of having the Advertisements printed on a separate sheet so as to be bound up with the Paper or not, at discretion, it will be evident that it is even in its present form particularly well adapted for transmission to distant places.

Under the idea that among those gentlemen who obligingly furnished us with their names for the Monthly Compendium there might be some who would wish to be furnished with monthly files of the Paper, as it is now printed, a few sets have been prepared in this way, and stitched in a pamphlet form, with



printed covers. These may be had on application at the Printing Office in Garstin's Buildings at the subscription price of six rupees per month, as well as single copies of any particular numbers that may be wanted to make up deficiencies, at one rupee each.

At the close of this first month of our labours, we cannot refrain from expressing our warm sense of the indulgence with which they have been received, and the very distinguished favour which has been shewn to them, as well as our gratification at finding the number of our Subscribers doubled since our first outset. If this has been the case during a period unusually barren and unproductive of interesting topics, and in which not a single arrival from Europe has happened, to furnish us with any novelties, we may fairly indulge the hope that it will continue under more auspicious circumstances, and that while our zeal to deserve the distinction we already enjoy will be unabated, the means of exerting it will be more abundant.

## CALCUTTA LAW INTELLIGENCE

( From the India Gazette )

On Thursday last, the Fourth Term, and Fourth Session of Oyer and Terminer and General Goal delivery, commenced. The Judges took their seats on the Bench about the usual hour, and after the ordinary proclamations had been made, and the Grand Jury chosen, they retired and elected Arthur Jacob Macan, Esq. to be their Foreman, who, with the following Gentlemen, were duly sworn

Archibald Simpson,  
Patrick Matland,  
Thos George Townsend,  
Ebenezer Leathly,  
George Ewen Law,  
George Edward Abbot,  
Walter Nisbett,  
Thomas Bracken,  
Nathaniel Alexander,  
William Patrick,  
Francis Hall,

John Abbott,  
Charles Chichely Hyde,  
Henry Sargeant,  
Archibald Trotter,  
Wm Hay Macnaghten  
Alexander Wilson,  
Edward Swale Portbury,  
Stephen Laprimaudaye,  
Henry Thoby Prinsep,  
Rod Robertson, and  
Walter Ewen, Esquires.

The Grand Jury received their charge from the Honorable Mr. Justice Macnaghten. We are sorry to say, that the note which we took, of what fell from his Lordship, is neither copious nor accurate, and we shall therefore merely notice

attended with great public inconvenience. For that if the records of the Magistrates were subject to the inspection of every individual who might demand it, an offender against the law, would, by the means of his agents, cause the Magistrate's books to be examined, in order to ascertain what proceedings may have been commenced against himself—the better to allude the pursuit of justice. The object which the last Grand Jury had in view, would, his Lordship said be better obtained if the proceedings of the Magistrates should be laid every Session before the Grand Jury, as representing the public.

His Lordship then briefly noticed the mischievous effects which had been produced on lower classes of society by Gaming houses, and the ineffectual attempts that had been made to suppress this nuisance, and observed, that notwithstanding several persons had been convicted and punished for this offence, there was great reason to believe that these practices still prevailed and his Lordship added, that if houses of this description continued to be open for Gamblers it was scarcely possible, that the mischief could obtain, without the privity, if not the connivance, of the subordinate Officers of Police. His Lordship expressed a hope that measures would be adopted to suppress an evil so highly pernicious to the morals and character of the native population of Calcutta.

His Lordship next made several observations on one of the offences mentioned in the Calendar charged against Soldiers who had been brought to Calcutta for trial. We shall not further notice this case but conclude in the words of the learned Judge that we will not taint the public ear, or tarnish the 'character of our gallant Soldiery' by dwelling on a crime so truly disgusting.

October, 30 1818

## INDIA

*Hussingatal*—Our advices from this station of 29th of September contain a few interesting particulars in addition to those which we have before given regarding the skirmishes in the neighbourhood of it. All accounts agree in stating that the influence of Ex Rajah is daily declining throughout the country. The repeated losses and defeats which his adherents have sustained cannot fail to dishearten them and their desertion may be looked upon as certain. The Arabs of

Appah Sahib's force were originally about 1500 in number, but these are now nearly annihilated. The detachment under Major Bowen and Lieutenant Cruikshank cut off more than half this number in one affair. They are said to bear in every instance the whole brunt of the battle, and all the British officers, in admiration of their courage, as compared with the Goonds and Mahrattas, express their regret that such fine fellows cannot be made to submit to discipline, and be enrolled in the British service. In the affair of the Betool valley, they distinguished themselves most gallantly, while the Goonds were principally remarked for the dexterity of their retreat and their climbing the hills like goats.

It was at the close of this affair, that Lieutenant Cruikshank burnt their cantonment and bazar, and destroyed four magazines of gun powder, with a quantity of grain. He then pushed into the Goand village of Rauneypoor, the residence of a chief called Gumbha, from which the Goonds immediately deserted into the hills after firing a few jingals. Lieutenant Lane, of 7th Cavalry, was ordered to set fire to the village which he did, by firing off pistols close to the choppers. After effecting this, he sent away his men, but stayed behind himself, during which time two shots came out of the village, one of which wounded him in the fleshy part of his leg and the other killed his horse under him, but as no one was found in the village when it was entered, it was not ascertained by whom these shots had been fired.

Several strong places taken possession of by Appah Sahib's adherents to the eastward of Nagpore and of the Hyno Gunga Comptah which was retaken by Captain Gordon, was one of these strongholds at a distance of about eighty five miles N E from Nagpore and Lanjee was another of them about twelve or fourteen miles to eastward of Comptah. The Killahdar of this last place was taken at Comptah, and immediately came to terms for delivering up his own fort. A want of troops to garrison these posts is stated as the cause of all this trouble but the best informed and those who are in the scene of action speak confidently of its being nearly at an end. The chiefs of towns and villages finding their despotic power submitted to more restraint than is agreeable to them are naturally impatient of the British Government but the great body of the people who are relieved from the burdens which their tyrants before imposed on them are in general well disposed towards their present Governors.

The postscript of our Correspondent's Letter says accounts have just been received that Lanjee has actually been delivered up. It adds that the enemy had been completely driven out of the Betool valley and had made their

appearance near Solajepoor, which place they threaten to attack. The *Lx Rajah* has given Solajepoor to one of his *Sirdars*, who boasts that he intends attacking it, and is within sixteen miles of it with 800 or 1000 men. Two companies of Infantry and a troop of Cavalry marched yesterday to endeavour to intercept the braggart. The inhabitants of Solajepoor are divided, one party espousing the cause of the man we support, and the other *Appah Sahib*! there can be little doubt as to which of them will succeed.

Captain B's court martial is nearly over he will no doubt, be acquitted as everything has appeared very much in his favour. A *Subadar* and a *Jemadar* have been placed under fixed bayonets in consequence of what has come out on the trial. There is no doubt, the *Subadar* is guilty of conniving at and assisting the escape.

Madras — We learn by Gazette of the 8th instant from this Presidency, that H M's 46th Regiment had arrived there from Vellore, to relieve the 30th which were proceeding up the country.

The Epidemic has made its appearance at Nellore and its neighbourhood, but no details were given of its ravages.

The Members of the Madras Literary Society held their second Meeting at their room on the Mount Road, on the evening of the 8th.

Bombay — The report of the *Conner* says — We are without any authentic account respecting the progress of the epidemic disease at Surat, and we therefore are led to indulge a hope that it has not broken out there in a formidable way. It is still prevalent at Bombay where it has not diminished during a period of many days.

At the Meeting of the last Literary of this Presidency, three papers were presented from different members. The first is some account of Cutch by Captain Macmurdo. Little has been hitherto known respecting this district and Captain Macmurdo's paper at the same time that it fills up a blank in the geography of India and connects the survey of Guzerat with the branches of the Indus gives a very lively description of the peculiar manners and customs of the people, and adverts to some interesting points in the natural history of the country. Infanticide, we are sorry to say, prevails in Cutch to a great extent, and the number of female children who are annually murdered from this abominable practice Captain Macmurdo supposes cannot be less than one thousand, it is to be hoped that the benevolent interference of the British Government will be attended with the same success there, which has so happily crowned its efforts in Guzerat. Capt Macmurdo's communication is a valuable addition to our

Indian knowledge and we are particularly glad to observe in this Paper, and in one lately presented by Captain Dugorfield, some attempts to illustrate the natural history, a subject as yet but very little explored in this country.

The second Paper contains some observations by Captain Vans Kennedy on the history and failure of the scheme of an universal religion attempted to be introduced by Achar. The Paper is written with great perspicuity, and affords some translations, from native accounts, of the religious disputations held by Achar's order, and in his presence, between the learned of the several sects.

The last Paper is an account by Captain Lilwood of the cast of Nihoria, a singular race of people, who derive their origin from five brothers who fled to the Continent from the neighbourhood of Ondipoor.

Ceylon.—The last advices from this Island, confirm the sanguine hopes which were entertained of a speedy termination of the war against the Kandians. Private letters state, that the Pretender had been taken, as well as his Adigar or Minister Kaputopola. They were first seized, it is reported by the people of the country, and then delivered up by them to the British. It is certain, however, that the aspect of affairs has taken a most favourable change, since General Brownrigg had dispensed with the services of the 86th Regiment, which had reached Trincomallee, and that the 59th would return immediately to this Presidency.

Calcutta.—We have received a new and beautiful poem on which some cursory remarks had been written and from which large extracts had been made, and we intended this for our literary columns of the present week, but the press of political and commercial information compels us to turn from those regions of ideal world to attend to the less fascinating but perhaps more important affairs of the real one. We reserve this with an abundance of other original documents in store until the long death of public intelligence which is likely to follow shall give them a place without intruding on matters of more immediate interest.

## COMMERCIAL REPORTS

We have been favoured with private letters from able and intelligent Correspondents, on matters of trade, both from London and Malta, and have had access to others addressed to our friends, which contain particulars of sufficient importance to our Commercial Readers to be given in detail.

*Letter received overland, dated London, June 19, 1816.*

The Cotton market remains exceedingly heavy, owing principally to the large sale of East India declared for this day week. The sales have been so trivial since our last that the prices form no criterion of the market. The Sugar market is rather flat. There is an improving demand for Rice, the sale at the India House on Monday went off freely at prices 1 a 2 shillings higher. It consisted of 15,000 bags—Yellow ordinary Bengal 15s 6d good fair 18s to 18s 6d white good clean 20s 6d to 21s fine 25s 6d to 26s.

*Letter received overland, dated London June 26, 1816*

We hasten to communicate to you the result of the Cotton sale by the East India Company which was effected this morning. The whole quantity declared was 22 500 bales of Bengal Cotton 900 Madras 5 300 Surat, and 260 Bourbon. The demand being dull 5 000 bales of Bengal were withdrawn, and 7,500 bought in and nearly all the Bourbon Cotton was retained in hand. The Surats supported their former prices but the Bengals sold 1d per lb less than at the preceding sale.

The following are the prices at which the different qualities sold: ordinary 9d middling to fair 9½d a 10d fair to good 10½d a 11½d 4 800 Surats very ordinary to ordinary 10½d a 11½d middling to fine 12d a 13½d good fair 14d a 14½d fine 17½d a 14½d 230 Madras fair 14d to good 15d.

From the Price Current subjoined we find that the Company's Pepper stood from 9d to 9½d per lb Sugar No 2 from 22s 11d to 27s 11d No 3 22s 8d to 23s 8d Brown, 36s to 40s Yellow, 40s to 44s White 40s to 54s Indigo 5s 6d to 9s 7d Cheribon Coffee 123s to 128s Java Coffee 128s to 137s and Rice 15s to 23s.

*Letter received overland, dated London July 8 1816*

We hasten to communicate to you the intelligence respecting Bengal Cottons as follows: the East India Company's sale of cotton on the 26th ultimo consisted of about 22,500 Bengals, 5 300 Surats 900 Madras 260 Bourbons in all 28 960 bales. Of the first description, about 5 000 were withdrawn previous to the commencement of the sale and 7,500 were bought in also some of the Surats and Madras and nearly all the Bourbons. The demand being dull the Bengals that were sold went off at ½ a 1d per lb under the last sale and

Surats at 1d. a 2d., except for good and fine quality, which nearly supported former prices. The Bengals of the lower quality were chiefly bought for export, or on speculation, the trade taking but few of them, as they were the chief buyers of Surat: the prices were as under for about 10,000 Bengal ordinaries 9d. middling to fair 9½ a 10d. good fair to good 10½ a 11½d. 4800 Surats very ordinary to ordinary 10 ½ a 11½d.; middling to fair 12 a 13½d.; good fair 14 a 14½d.; fine 17½ a 17½d. 230 Madras fair 14d. good 15d. To above we have only to add, that it is our decided opinion that if at this early period of the season, an over supply at market had already produced so sensible an effect on the prices of East India Cottons, the article will become a complete drug, so soon as the immense shipments said to be coming from the Peninsula arrive, or are known to be in progress.

The Latest London Price Current which has been received, however, is of the date of July, 5th 1818, and from this we make the following selections of India articles:

		s	d	s	d
Coffee,	Java	140	0 a	150	
	Bourbon, .	132	0 a	140	
	Mocha,	148	0 a	160	
Cotton,	Bengal	0	9½ o	1	
	Bourbon .	2	1 a	3	
Rice,	Patna ..	24	0 a	30	
	Bengal white	20	0 a	25	
	Ditto Yellow	16	0 a	18	
Salt-Petre,	Rough	41	0 a	42	
	Refined	48	0 a	0	
Sugar,	Bengal fine white	56	0 a	61	
	Middling white	50	0 a	55	0
	Brown	35	0 a	40	0
Indigo,	fine blue	9	6 a	9	11
	Blue & purple	9	3 a	9	6
	fine purple	8	9 a	9	3
	fine violet	8	3 a	9	0
	violet & purple	7	0 a	7	9
	good & middling ditto	6	6 a	7	.
	ordinary	5	6 a	6	3

November 10, 1818

## ASIA

India—Our intelligence from the interior of India speaks favourably of the general tranquility of the country, and the satisfaction of the people at living under a government whose

aim as well as whose interest it fortunately is to preserve to them the blessings of abundance, security, and peace. There are found here and there, however, refractory brigands, who draw around themselves a set of desperate adventurers and seek, in resistance to established authorities and in plunder of the peaceable and industrious part of the population, that gain which neither their virtues nor their talents would procure for them in a regular and well ordered community.

The Berhool valley and the whole of Nagpore country have been principally the scene of these late revolts, and we have given the details of the operations against the revolters there as they have occurred from time to time. The most stubborn and courageous of the enemies with whom our troops have had to contend were Arabs and Goands, and among the slain the first have been always the most numerous, as being constantly found in the hottest of the fight.

Lieutenant Grunishani has particularly distinguished himself in these contests—and Lieutenant Lane, of the 7th Cavalry has been so closely engaged as to have had two horses shot under him within the last two months, besides being wounded himself. By their small detachment, a march of 40 miles was made and two battles fought within the space of 26 hours, and the troops bore all with firmness and cheerfulness, though the roads over which they marched were unusually bad, and they tasted no food till the close of their gallant labours. These roads in the territory of Nagpore are so bad that it is said only six camels survived out of forty six that were employed for a very limited period near the bank of Numbudda.

Major Bowen of the Madras army has also distinguished himself in several gallant actions with these Goands and Arabs and particularly in an affair against Boardaea where the rising of the stream in some nullahs having cut off his expected reinforcements he bravely dashed on with only 100 infantry and drove five times that number out of the town before him 800 of whom were afterwards cut up by the cavalry.

Major Wilson has also earned his portion of military reputation by the taking of Pawnee, another strong post seated on the banks of a river about 25 miles to the S. E. of Nagpore. The details of this gallant storm are such as reflect the highest credit on the courage and skill of those engaged. The Mogul horse who are attached to Major Wilson's party, behaved also with great bravery, and evinced, what the conduct of Indian troops has always so conspicuously shown, that good leaders and brave chieftains are almost all that are wanting to make disciplined soldiers, and courageous men.

The last letters we have from Husseinabad are of the



date of the 10th of October, and they inform us that Sheikh Dulloo, a celebrated Pindaree Chief, has made his appearance in the Bertool Valley with a train of followers, and that Appah Salub himself was about to make a movement to the eastward.

The Madras troops, adds our correspondent, are taking fort after fort in the neighbourhood of Nagpore, and the Ex-Rajah's resources, he adds, are so completely exhausted, that he may soon be expected to effect an escape from our troops, and throw himself on the mercy of the enemy whom he has so fruitlessly braved.

Madras—From Madras we seldom learn more than the reports contained in the Orders of Government, the arrivals at and departures from the Presidency, and extracts from the European prints which have before passed through our hands. There seems to be a more than Indian monotony in the weekly and monthly round of private and of public life, if any estimate may be formed of it from the barrenness of the records which generally reach us from thence and it is but rarely that we find such incidents as Meeting of a Literary Society, a theatrical representation a gay ball or the arrival of a ship from England with a long list of passengers, to enliven the tranquillity which is there so unbroken as almost to lead to gloom.

Among local intelligence, that which has excited most attention is the appearance of the long dreaded Epidemic, in some parts of Madras. But although numerous cases of Cholera Spasmodica have occurred, the disease does not appear either very general or severe. The liberal measures adopted by the Government there, are well calculated to arrest the fatal progress of the evil and to inspire the native population with a just and salutary confidence. Depots have been established at convenient distances throughout the Presidency for the purpose of providing everything necessary for the comfort and accommodation of the sick which are open for all classes of natives who receive prompt and gratuitous attendance.

On Thursday the 8th of October the Members of the Madras Literary Society held a meeting at their rooms on the Mount Road, the Honorable Sir George Cooper in the chair.

The Acting Secretary communicated to the Meeting a Meteorological record, forwarded by Mr Murdock Brown to the Honorable the President, exhibiting the variation of the thermometer and the quantity of rain fallen annually at Anjara kandy, on the Coast of Malabar, from the year 1810 to 1817, accompanied by some general observations of a highly interesting nature respecting the climate of that coast.

A letter was read from the Abbo Dubois forwarding a very curious and particular account of the four kinds of ordeal, by the balance, by fire, by water and by poison which prevailed among the Hindoos

Mr Ellis signified to the meeting his readiness to co-operate in the elucidation of the many important matters which had been noticed by the Honorable the President in his opening address to the Society, and he suggested that, with a view to the prosecution of the enquiry, particular evenings might be appropriated, from time to time, as opportunity should offer, for readings on those titles of Hindoo law which related to its administration in the Native Courts, where such Courts are in existence, to the law of evidence generally, and to ordeals and judicial oaths in particular

R A Maitland, Esq and J B Hudleston, Esq were elected Members, and Dr Voysey, who left Calcutta some time since, and was passing through Madras to Hyderabad to act as Mineralogist and Geologist under Col Lambton, was elected an Honorary Member of the Society

Thursday, the 12th of November, was fixed for the next General Meeting of the Society

His Majesty's 46th Regiment of Foot, commanded by Colonel Molle, arrived at Fort St George, on Thursday the 8th of Oct—This fine Regiment relieves the 30th Regiment which has a route for Hyderabad

Part of H M 86th Regiment, had also returned to Madras on the Neptune transport from Ceylon, and had commenced their march to Wallajahad under the command of Major Baird—The Head quarters of that Regiment under Colonel Fraser, had also on board the Barkworth, Capt Chillingworth, which left Trincomallie on the 12th of October

The ship Wanstead had arrived at Madras from Calcutta on the 18th of October, and landed Mr Oliver, of the Madras civil service, who went passenger on board her from hence

Bombay—The advantages enjoyed by this Presidency, from its local situation on the west side of India, in receiving the earliest intelligence from Europe, is such as to make us direct our attention towards that point for European rather than for Indian information. Excepting only the three Paris Journals which we had the good fortune to receive here, and the information collected from private letters received at the settlement, the metropolis of India has been indebted for its chief information on European affairs to the papers of a secondary station, and the English originals still remaining there the transcripts of these which appear in the Bombay Gazette become the sources of the latest information from home

Captain Boog, of the *Sir Evan Nepean*, has brought three Egyptian Mummies from the neighbourhood of Thebes, they are in the highest state of preservation, even the wooden Coffins that contain them and the Hieroglyphics, with which they are ornamented, do not display the least symptom of decay. We understand one of them is intended as a present to the Literary Society of Bombay.

We are sorry we cannot report any very favorable change in the prevailing epidemic at Bombay. The disease seemed to rage with the greatest violence at the Presidency, during the first two or three weeks of its visitation; after which the number of cases so considerably decreased as to hold forth some hope that it might again rapidly disappear. But notwithstanding the then favorable change, no material alteration has subsequently taken place, and numbers of fresh cases still continue to occur daily.

There are few other subjects of local intelligence which have sufficient interest to deserve notice, and the Shipping and Domestic details we have selected and arranged under their respective heads.

Calcutta—The article of the highest interest which we have to present our readers with from this Presidency is one for which we have obtained, through the kindness of friends, the privilege of its appearing first in our columns. It will be read with very different feelings by different men, and though there might be much said both in preliminary introduction, and in subsequent commentary, we prefer rather to introduce it without the one, and to leave it to the judgments of our readers free of the other.

### Presentment of the Grand Jury to the Bench of Supreme Court of Calcutta

The Grand Jury took that they would not fulfil their duty to the public, which they in some measure conceive themselves to represent, if, before receiving their discharge on the present occasion, they refrained from giving expression by a formal Presentment to the sentiments they entertain respecting the present state of the Police and the municipal administration of this city. The subject has been forced upon their attention, as well by their individual observation, as by the circumstance of the same subject having been strongly noticed by the Grand Jury of the preceding Sessions. That Presentment was alluded to in the charge received from the

Bench, and have rise to a proceeding of the present inquest, the motives of which, in order to prevent misconception, they are anxious publicly to explain

Without presuming to pass a decided opinion upon the merits of the question, they could not, as far as their personal observation, or their means of ascertaining the sentiments of the public, enabled them to judge, but concur in the justness of that statement, and it was under these impressions, and from a presumption that the Magistrates would anxiously court a liberal investigation, that the Grand Jury were induced to request that the proceedings of the Police might be submitted to their inspection. It may be permitted to the Grand Jury to remark, that it is essential to the efficiency of any magistracy that it should enjoy the confidence of the public, a compliance with their request would have afforded to the Magistrates an opportunity of regaining that confidence of which it was too evident that they had of late been in a great measure deprived. An inspection of the proceedings of the Police, would have no doubt enabled the Jury to form a conclusive, and they hoped, a favourable judgment. To their disappointment, however, the Magistrates had not considered themselves at liberty to submit their proceedings to the test of such inspection.

The Grand Jury wish to disclaim all right to interfere in the executive control of the magistracy of this city, they are equally anxious to disclaim all intention of exercising a pernicious inquisition or of proceeding beyond what might be necessary to satisfy themselves whether the general impression entertained of the state of the city, and its police, was accurate or not.

They have not been afforded the means of doing this, they can only therefore on this occasion repeat the sentiments expressed by the preceding Grand Jury which, whether or not justified by the actual state of the case, they are desirous of publicly recording as their own.

The increase of crimes they conceive to be beyond what ought to be regarded as the natural result of the increasing wealth, luxury and population of this City.

It is their opinion that there exists, at the Police Office, a want of consideration for those who from public motives would be inclined to prosecute, and that this circumstance has extensive operation in deterring individuals from giving information, or preferring complaints. The state of the roads and drains during the last rainy season, was and indeed at the present moment continues to be, such as to be extremely detrimental to the health and comfort of the inhabitants.

The Grand Jury do not propose to animadvert on topics which might be thought to bear invidiously on the conduct of particular persons. They cannot, however, refrain from expressing their opinion, that so long as the magistracy is composed of gentlemen engaged in the active exercise of other professions, it is impossible to expect that a due proportion of their time and attention can be devoted to their magisterial duties.

The Grand Jury request that this exposition of their sentiments may be laid by your Lordships before the Governor General in Council; aided by the weight of your Lordships' recommendation, in the hope that if Government should coincide in this opinion, a reform may be speedily effected, or, in case the sentiments here expressed should be deemed erroneous, means may be devised to satisfy the public that they are so

(Signed) A. J. MACAN,  
Foreman.

*Grand Jury Room, Nov. 6. 1818.*

## CLEARING OF THE ISLAND OF SAUGOR

*Calcutta.*—On Wednesday morning at 11 o'clock, a meeting of the Subscribers to the Plan for clearing Saugor Island, took place at the Exchange Rooms, and was very numerous. attended Charles Trowers, Esq the Collector of the Twenty four Pergunnahs, first addressed the meeting, and stated to them that the Governor General in Council had approved of the objects of the Society, and of the Plan on which they proposed that the accomplishment of these objects should be attempted. The Government were desirous of seeing the full number of the shares proposed, to the amount of 250, at 1000 rupees each, actually subscribed for, and on this being completed, they were prepared to grant the whole of the Island to the Subscribers on their own terms, entirely free of rent for a period of thirty years from the 1st of January, 1818, and after that period of an annual rent of four annas per bighah.

As soon as it was understood that the deficient shares were necessary to be filled up before the meeting could proceed to the appointment of a Committee, the wish that they should be completed by the persons then present became general, and the laudable example being set by one of the early Subscribers, of taking an additional share to those already subscribed

for, it was, soon followed by others, and the deficiencies to the number of twelve shares were filled up in as many minutes.

The appointment of a general Committee was the next step, and there being no difficulty in selecting from among the many able and intelligent Proprietors then present, a competent number to preside over the interests of this concern, the following gentlemen were nominated, seconded, and elected by a shew of hands

Charles Trowers, Esq  
John Fullarton, Esq  
Robert Melintoch, Esq  
Commodore Hayes,  
James Kyd, Esq  
William Richardson, Esq  
John Palmer, Esq

L A Davidson, Esq  
John Hunter, Esq  
Joseph Barretto, Esq  
Hurray Mohun Tagore,  
Gopey Mohun Deb,  
Ram Delal Day,

Mr Abbott very liberally undertook the duties of Secretary to this General Committee, and a meeting was appointed to take place on the ensuing day, for the commencement of their labours

\* \* \* \*

Yesterday at 12 o'clock the Committee appointed on the preceding day, met at the Exchange Rooms, in pursuance of their resolution, and proceeded to the consideration of the principal objects of the Society, or those which demanded the earliest attention. Dr Dunlop was appointed by general consent, to be Superintendent General of the active operations which will be carried on in the Island of Saugor, for which purpose he will reside there, and the selection of such a person for this office, leaves no doubt but that the duties of it will be actively fulfilled. Messrs Alexander and Co were appointed Treasurers of the society and J Barretto, Esq L A Davidson, Esq and Hurray Mohun Tagore were constituted a committee for the management of the funds.

Some interesting Papers were read communicating the thoughts of gentlemen on the first steps necessary to be pursued, and the general principles which it would be advisable to adhere to in the execution of them. But as those will undergo the further consideration of the Committee before they are ultimately adopted, and a general meeting of all the proprietors will take place at an early period to consider the final arrangements, it would be premature to detail them.

It may be stated, however, that in the reply of the Governor in Council to the original application a degree of munificent liberality is evinced, and the strongest disposition shewn throughout to meet the wishes, and aid the endeavours of those who have embarked in so laudable a project. A paternal care for the health and comfort of those who

may be actively engaged in the work, whether natives or Europeans, is also shewn by some of the regulations to be established, and while the Government offer on their part a high reward, and enjoin a similar one from the Proprietors for clearing the Island of its present pest, the tigers that haunt the thick retreats afforded them by the jungle there, they have also made effectual provision for the administering of medical aid to such as may suffer from the apprehended insalubrity of the climate, and its probable effects on those actually engaged in preparing it for cultivation

The prospect of pecuniary advantages held out by the undertaking, (and these are very promising) may, we think, have influenced many to join to it but we are firmly persuaded that higher motives have swayed by far the larger majority of the Subscribers, and as such they deserve munificence with which the Government have yielded the mere consideration of immediate gain, to the nobler end of public benefit. Posterity will have to admire the policy which was thus directed, and to venerate the names of the individuals by whom the work was first suggested and carried into execution, and we shall no longer have to learn from Zoroaster that "to fertilize a desert spot is one of the most valuable gifts which a man can bestow upon his mother earth, and one of the best claims which he can establish to the gratitude of his fellow creatures" nor to refer to Swift, to prove that "he who makes two blades of corn grow where only one grew before, deserves more esteem than all the metaphysicians of the age," for it will be practically seen, when ships and docks, and farms and granaries and town and busy population, succeed to all the frightful silence of sterility pestilence, and desolation, that the philanthropy of the individuals who projected, the liberality of the Government that encouraged, and the active enterprise of the men who effected this change in the Island of Saur, will have produced all these blessings and it will form a portion of Indian history which will deserve to be written in letters of gold

November 20, 1818

### LITERATURE

*Origin of the Pindaries preceded by Historical Notices on the Rise of the different Mahratta States By an Officer in the Service of the Honourable East India Company London, 1818, 5 to pp 172*

(From the Quarterly Review, No XXXVI)

The rise and progress of the Mahratta States have been fully detailed by us in the course of our critical labours from

more elaborate works than the little volume before us, which, though compiled with praiseworthy diligence and accuracy, possesses not sufficient novelty of research to induce us to resume their history. We pass therefore to a topic of nearly equal importance, of much greater originality, and, perhaps, under existing circumstances, of no secondary consequence either in the struggle afoot or in the future fate of Hindostan.

The Pindaries or rather Pindarries are a singular race—singular in their formation, in their habits, in their physical qualities, in moral attributes, and in their social system. Chance made them a people, plunder and robbery constitute the bonds of their union, cunning and courage are their patents of nobility, and superior talent for intrigue and military skill, the sole title to command.

The name of Pindarrie occurs as early as the beginning of the last century in the Indian annals, several bands of these freebooters are mentioned by Ferishta as having followed the *Mahrattas* in their early wars in Hindostan, and fought against Zoolfeekar Khan, and the other generals of Aurengzebe. One of their chiefs, Hool Sewar, commanded 15 000 horses in the battle of Paniput, and under him they assumed a more regular organization. They were divided into *dhurrahs* or tribes, commanded by *sirdars*, natives of every country were promiscuously enrolled in their community, and he was welcomed as a worthy citizen who to a stout heart added a horse to carry him on his foray, and a sword to levy contributions. They are however all of the Moslem persuasion, and the other castes whom they admit to their association are distinguished by the name of *Ogirra*, or strangers, while they address each other by the appellation of *Soray* (brother). At first, probably they were less national, but as they acquired wealth and renown in the *Mahratta* contests the vanity, natural in man, induced even these landitti to pride themselves on being what they were and therefore to draw a line between themselves plunderers by descent through several generations and their accessories who could only boast of circumstances and not of lineage to entitle them to the atrocious honour. In their history we find the names of Heeroo and Burran mentioned as leaders of considerable note, and also Dost Mahummad and Ryan Khan the sons of the former. Their dignities are generally ephemeral and genius and enterprize often in a very few years raise a person from obscurity to the highest consideration.

In the rapidity of their movements their endurance of fatigue their attachment to their horses their want of discipline, and their predatory mode of warfare, the Pindarries strikingly resemble the least civilized of the Cossacks. Their number is stated to amount to between thirty and forty



thousand but in a community liable to fluctuations it is not easy to form any very accurate idea of their real strength. A year of plenty reconciles many to peaceful habits and a season of scarcity multiplies the horde of freebooters beyond the powers of common calculation. But whatever may be their force they chiefly inhabit the country north of the Nerhuddah, round Nimbawar, Kantapore, Goonas Beresha and part of the Bilsa and Bopaul territory. Unless when united on an incursion they live together in societies of one or two hundred which as is the case in most irregular combinations are governed by him who possesses the greatest personal influence. These chiefs are called *Mhorladar*, or *Thokdar* from *mhorla* or *thok*, the name of the party, and when several of these are united the aggregate body is called *toll*, all detached parties are called *buz acks*, the main body *lubbur* and the leader or principal commander *lubbreea*.

The lubbreea has no hereditary claim to pre-eminence but owes his power entirely to popular opinion. Military talent is the only passport to this station. Thus raised the obedience of the subject is not much to be relied upon. Men wild and independent are not to be restrained within bounds by voluntary submission and as the chief can neither punish disobedience nor compel a due regard to his authority, it is frequently set at naught and is indeed rarely more than nominal except in the hour of peril in the field. Policy and address are therefore required to govern the lawless and licentious multitude and conciliation as well as artifice are indispensable qualifications in a lubbreea. The hope of plunder is the only inducement to follow him and so long as he can lead the way to booty his instructions are willingly listened to and his orders punctually obeyed. The farther he advances into an enemy's country the more firmly does consolidated his sway become. His followers feel their dependence upon him for immediate safety and perhaps for their eventual return to their own country. Should the danger increase the lubbreea is clothed with dictatorial power and the most blind subjection takes place of merely nominal subordination but the trial over the Pindarry speedily relaxes into individual responsibility and almost ceases to be a member of the community.

The tract of country to which the Pindarries are principally confined is of a wild and barren description and it will readily be conceived that such a people recruited as they are by fugitives, vagabonds and outlaws from other parts are not likely to improve it much by cultivation. Want is the natural consequence of this state of things and in addition to their long established propensities necessity often compels them to issue forth in desperate bands in search of the means of subsistence. When an enterprising leader has determined on

a plundering expedition he sends vakeels to the neighbouring thokdars to engage them in his interest and to reconcile, for the moment, any private animosities which may exist among them. He then develops his ultimate designs and points out the districts which he means to invade. Those who approve of the plan join the confederacy, while those who do not acquiesce in its expediency, or doubt its success are at liberty to withdraw and consult their own inclinations either by remaining at rest, or by seizing another opportunity to carry on their favourite vocation.

The mode of conducting their marches is in general as follows: when the lubhreea is already to move he mounts his horse, without making any one acquainted with his intention and proceeding to some distance he causes his trumpet to be sounded. On the instant every man quits his employment whatever it may be and prepares to follow with the utmost speed. The lubhreea moves in front, accompanied by his standard and trumpet. He waits for nobody, but allows them to join him as well as they can, and by this method he keeps his troops in a constant state of readiness. Thus they are the better enabled to be, as the climate and their hardy habits render tents or baggage an unnecessary incumbrance. Each person carries merely a few days provision for himself, and provender for his horse, and thus they travel for weeks together at the rate of thirty or forty miles a day, over roads and countries impassable for a regular force. They usually march about half an hour after day break, and continue in motion till near noon when they halt for two or three hours, they again move forward stopping to refresh at sunset at nine at night they change their ground, and again at twelve, removing about two or three coos, each time each of these halts is denominated a fell and when they think much precaution necessary they sometimes make even a third change of position during the night.

This perpetual change of position confuses the pursuers, and the suddenness with which they appear in a place dramatically opposite to that in which they were last seen, and in a contrary direction to their apparent line of march gives an air of magic to their motions or inspires a belief that they are more numerous and in separate bodies when in truth they form but one till yet their common marches are only about five or six coos a day, and their longest seldom exceed fifteen or sixteen. From the extended manner in which these expeditions are performed, they cover an immense space of ground their line is frequently more than a coos in breadth and nearly as much in depth, so that their multitude appears uncalculable and always accumulating, as they carry off young lads from the villages in their route whom they compel to

assist in the care of their cattle. In this way they collect a vast quantity of spoil of every kind, though the objects of their greatest cupidity are horses, these they seize wherever they meet them, and not only mount their followers and load their booty, but have sometimes two or three led for each individual in the camp. Many stories are current in India of their adroitness in stealing these animals, and it has happened that the best guarded piquets of the cavalry, in pursuit of them, have in the morning missed several horses, which the Pindaries had found means to purloin from their stakes within a few yards of the sentinels during the night. To accomplish this exploit, which obtains great eclat among their companions, the robbers crawl upon their bellies like serpents, stopping whenever the face of the sentinel is towards them, and pushing on when his back is turned, having reached the horse, they cut the cords by which he is confined, and placing their own dark limbs in such a position as not to be distinguishable from his, they back him out as near the piquets as possible, without discovery, watch their opportunity to mount, and suddenly gallop off among the bushes through paths with which they are acquainted, taking the chance of the random shot which the startled soldier discharges after them.

Their bivouack at night offers a singular contrast to the stillness of a disciplined army, with its brief, solemn, and regular interruptions. When it is difficult to keep together on account of the darkness, they are continually calling to each other by name, and, from the noise occasioned by their clamour, the general direction of the march is easily kept. If the lubbeea changes his course he sounds his trumpet, and the word is also passed from one to another so that although much confusion ensues they never so completely disperse but that they can again unite in a short time. Should they be attacked at such a moment, it is '*sauve qui peut*', they fly at full speed towards every point of the compass, and trust to chance to bring them together again, yet, with great apparent disorder there is still some degree of regularity among them, and some general principles by which they shape their conduct. Each *thok* has its distinguishing *luggee* or standard, and proceeds in as organized a state as circumstances admit, and though a *thok* sometimes separate from a *lubbur*, individuals seldom abandon their *thok*. The *bu-zacks*, or divisions headed by some resolute and aspiring man, detach themselves in bodies of ten and twenty, and scour the country to the extent of six or seven coss, either in advance or on the flanks of the *lubbur*. When attacked they invariably endeavour to lead their adversaries into an ambush, or draw them, inadvertently, upon the main body,

their practice being never to fight unless under great advantage. Flight is accounted no disgrace with them, but when the road is hard pressed, the most courageous and best mounted volunteer to defend it. Should the *toll*, however, be dispersed, by defeat or otherwise, the *lubbreea's* trumpet is sounded to keep the fugitives together, and, as this signal may not reach the ears of the more distant parties, he sets fire to some stock of straw or stubble, an indication of the spot where he is posted, and a rallying summons to his men. It sometimes happens that individuals lose the *toll* for several days, but, such is their acuteness, from long custom that they will readily discover the track of their party, when those unacquainted with their habits would be utterly at a loss.

When the *lubbreea* arrives at the place where he intends to take up his quarters, he fixes his standard in the ground and dismounts, those behind immediately begin to collect forage as the signal for a general halt—every one passes beyond the leader, who is thus left in the rear of the whole. The men of each *thok* keep as close together as possible, and in this respect resemble the highland clans of Scotland, as they are all either kinsmen, friends, or dependents of the *thokdar*. No other kind of order is observed in their encampment—no guards are posted, no scouts sent out—but the *lubbreea* is expected to watch for the safety of all, which as he cannot do by personal observation, he resorts to the frequent *tolls* or changes of position already noticed. So insufficient a precaution exposes them to be surprized and recent experience has shewn, that both during their mid day halts and night encampments, they are extremely liable to be taken unawares and effectually assailed. It is, however, generally in their advance and when free from apprehension that they scatter themselves so widely over the face of the country. In their retreat they proceed more compactly and if pursued make marches of an extraordinary length. As their object is not fighting, but plunder, they have seldom been known to resist the attack of even an inferior enemy and, if they are overtaken, they disperse, and re assemble at some appointed rendezvous, or, if followed into their own country through all their windings and doublings and endless *tolls*, they immediately retire to their respective homes. They find protection either in the Vindhya mountains in castles belonging to themselves, or from those Mahratta powers with whom they are openly or secretly connected, of these *Scindiah* and *Holkar* are the chief—to the former the most formidable branch of the *Pindaries* is attached, and not unfrequently exercises over his affairs an ascendancy like that of Roman soldiers or the *Strelitzes* and *Janizaries* of modern times.

In all their expeditions the majority are mounted on a

small strong and extremely active race of horses, on which they bestow the utmost care especially in regard to food giving them the best of every kind of grain they can procure raw though in a period of distress these animals are trained to undergo the same privation as their masters. It is a common opinion that the Pindarries give their horses a large quantity of opium to enable them to bear the fatigue to which they are constantly exposed but this appears, from the best information that we can obtain an erroneous idea. The prisoners universally state that such is not their practice. After a very laborious march, and when their cattle are much tired those who have the means give them a small quantity, (about half a tola) made into a ball with some flour and a little ginger or some other stimulant. This is the only occasion when opium is administered except in cases of illness. Grain is seldom given as they think it liable to disagree with their small cattle unless boiled.

Their usual pace is between a walk and a trot, they very rarely gallop. Like the Arabs by constant practice they acquire a perfect management of their speeds but make no study of horsemanship as a science. In the day time they take off the saddles but never unsaddle during the night on the contrary, they always sleep with the bridles in their hands and are in this respect ever prepared for battle or flight or rather for the latter since on the slightest alarm they spring on their horses and are out of sight in an instant. It may be observed that they breed few horses themselves but either procure them in their incursions or are supplied by the Mahrattas from the large herds reared in Malwa. The proportion of these different sources of mounting their cavalry may be approximated by stating that in the party commanded by Bulsoo, which entered the Deccan in 1816 amounting to between 2000 and 2500 there were no more than 1000 of the best description of horses the remainder being a breed of hardy gallows. The speed of his horse is the greatest security of Pindarry while he possesses that animal no danger appals him and it is therefore almost the sole object of his regard nothing argues greater negligence nothing carries with it greater disgrace than the loss of his horse on which it is figuratively imagined he should always be mounted no success can afterwards wipe away the reproach.

The arms of the Pindarry are a lance or a spear and a sword which he wields with admirable dexterity though not exercised in that art they are nevertheless fully sensible of the great advantage to be derived from the use of fire arms but very few of them carry matchlocks on account of the inconvenience resulting from their weight. They feel their inequality in this respect and from their fear of musketry, seldom venture to attack a place so defended.

Having from the work before us and from more full, and recent information of our own, on which we can perfectly rely, described the mode of warfare, the habits, and arms of this extraordinary race of men, we shall now proceed to take a more distinct view of the moral and physical qualities of the men themselves, and add a brief biography of their chiefs.

The Pindarries seem to possess several of those qualities we most prize in a soldier—courage and confidence in the leader to follow him through the greatest perils, strength of body to undergo the utmost privations and fatigues, and fortitude to endure them without repining. Unremitting exercise invigorates their limbs, enables them to sustain hardship under which stronger men would perish. Their manner of life, ever various and exposed to risk, inspires them with promptitude to act decisively in the most trying moments, and in situations where others would tamely surrender from despair, they find a resource in their invincible spirit, and hope of safety by flight. At times they wallow in abundance while at other times they are destitute of common necessaries, but they do not sink in despondency. On the contrary we may form some idea of their personal intrepidity and constancy from the resolution which instigates them to undertake journeys to so great a distance from their homes and through the midst of armies of whose superior prowess and power they have had incontestible proofs. Mounted on their small horses frequently heavily laden, without any other guide than the intelligence of their lobbrees, they pass over an incredible tract of country, generally in bodies not exceeding two or three thousand men, holding an undeviating course until they reach their destination. The adventurous spirit of their leaders stimulates them to enterprises which to weaker minds would appear impracticable, but in which they are well seconded by the devotion of their adherents. Their abstinence is often extraordinary. In their retreat their food is frequently nothing more than corn plucked from the fields as they pass, and separated from the chaff by rubbing between the hands. This, with a little water, is the only sustenance they can procure, till they attain some place of comparative security, when they again begin their ravages, and go on plundering friends and foes indiscriminately, all the way to their own country. The worst feature of their character is displayed on these occasions. They every where commit the most dreadful enormities and it may justly be said that all their good qualities are obliterated by their cruelty and barbarity. Their progress is almost always marked by the smoking ruins of villages, the shrieks of women, and the groans of their mutilated husbands. What they cannot remove is remorselessly destroyed, and it has truly been observed, that were such pests permitted to continue their merciless

depravations without molestation, the peninsula of India would in time become a desert, and the few inhabitants that survived the general wreck, a band of savage and licentious robbers. Happily for the countries subject to their inroads, their stay in one place is but for a few hours, and two or three months the usual limit of their expeditions.

It has been supposed, from the apparent directness of their operations, that their information regarding the countries through which they pass, and at which their ravages are aimed, is unusually correct; but there are many instances in which chance rather than settled design has been their guide. They have no funds wherewith to pay the services of spies, but in their route they seize whomsoever the fortune of war throws in their way, and from the prisoners gather those particulars with which they wish to be acquainted. The probability of a large booty is the first object of their inquiry, and the next the number of troops and quantity of fire-arms by which they are likely to be opposed. That the replies to these investigations, rather than previous intelligence, influence their motions, we would not state in opposition to the generally received opinion, were we unable to bring forward some proof in support of our theory. The following incident, among several others of the same kind, has been related to us. When Buckssoo, in 1816, crossed the Nerbuddah, his only intention was to have plundered the Nizam's country, between the Kistnah and Godavery, but on crossing the latter river he was met by a saqueer, who informed him of the richness of the country round Guntoor, and of the facility with which it might be plundered, from there being no troops in the neighbourhood. The offer of conducting him thither was immediately accepted, all the former plans were changed or relinquished, Guntoor became the object of cupidity, and the saqueer rode on horseback at the head of the *tull* by the side of Buckssoo, through a circuitous route of above 700 miles. They laid waste the northern Circars nearly up to Calcutta, and after the completion of the business a voluntary contribution of 1200 or 1500 rupees was raised among them, and given, as the reward of his services, to the saqueer, who on the retreat of the *tull*, went on a pilgrimage to Muckwanpore.

On this occasion, they collected an immensity of plunder, and perpetrated the most horrible cruelties. And it should be recollected, that they had been making similar incursions into the dominions of our allies ever since the year 1811. In 1814 they entered the province of Behar, and up to the period of which we have been treating twice invaded the Madras territories. In the last inroad their augmented numbers and wanton atrocities threw the whole southern part of the peninsula into a state of alarm. Passing without

opposition or difficulty through the state of the Peishwab and the Nizam, they spread themselves over the face of the country, and carried fire and sword almost from one end to the other of the district of Ganjam. On their return home, laden with the spoil and stained with the blood of our subjects we have the satisfaction to say that several parties of them were overtaken and defeated by the company's troops against which they were not able to contend. The success of our detachments under Majors Lushington Smith Borthwick, in the southern part of India, and the equally brilliant exploits of several officers of the Bengal army, had a very salutary influence in checking the boldness of the enemy, inspiring our own force with confidence and convincing the native powers that we still preserved our ancient superiority in arms and the art of war.

Heretofore their practice has been to plunder all places they can master when resistance is made they dismount from their horses, and either keep up a fire from some shelter upon the defenders, or, in the event of their having no firearms shower down large stones upon them till they oblige them to relinquish their post, when the Pindarries charge forward and storm it. If any of the assailants be killed or wounded they give up the attack. The wounded are carried away on horseback as well as their means permit, but when unable to accompany the *tul* they are left to the mercy of the villagers. As soon as they get possession of a town every man seizes such of the unfortunate inhabitants as fall in his way and compels them by threats and torture to make a discovery of the place where their wealth is concealed. The usual mode in which they extort confession is by tying a cloth filled with ashes or fine dust over the nose and mouth of the unhappy sufferer, and by striking him forcibly on the back or breast obliging him to inhale it. The suffocating pangs which result from this treatment being found the most certain and expeditious method of overcoming human fortitude they are the most usually inflicted. No regard is paid to age or sex all are doomed to the same excruciating torments.

Of the spoil thus obtained there is no regular division but each man retains possession of what he can secure. Yet as some must remain on the outside of the town or village to hold their comrades horses they are then entitled to a proportion from those who employ them, and the booty is divided into three parts. The captor takes one as his right another he bestows upon the person who held his horse and the third which is called '*peer bhata*', (peculiar allowance) he keeps for his trouble in getting it. In the event of an *eyirra* (stranger) acquiring a large booty, the *thokdar* will often seize the whole of it unless he has been satisfied by a *douceur*



beforehand Quarrels continually occur relative to the distribution of the plunder among those who take it, these are always referred to the *lubbreer* for adjustment, and a small tax on each forms his chief source of emolument. He assembles a sort of council which settles the affair immediately, and the propriety of its decisions is rarely questioned. When it happens, as it sometimes does, that the *lubbreer* himself enters a village to encourage his people, if he sees a party engaged in robbing a rich individual, he claims a share of what they may obtain. This is occasionally refused, but more frequently granted, though more from personal regard than as an acknowledged right.

This is the mode of arranging disputes arising out of the division of plunder. The more inveterate feuds which prevail among them, as well as among all other Moslem tribes, are not heard of during an expedition. When once assembled, previously to setting out, all former quarrels are left in abeyance and the utmost cordiality takes place. The thirst of private revenge is sacrificed to the common cause, or its pursuits postponed until the *Dissra* or *Mohurram* may afford an opportunity of gratifying it with impunity.

From the circumstances we have stated, it will appear that even while we write now and famous levellers may have sprung up among the Pindarries, but a brief sketch of those most distinguished, and the era when their extirpation was determined upon by the India government, cannot fail to be interesting.

The *lubbreers* of the parties which invaded the Deccan and the Northern Circars, are Buksoo Bhattia, Bheeka, Syed, and Bajoo Narsia ka Rumzins. The chief of the Holkar branch of the Pindarries is named Kawdor Buksh. Those of inferior note Tookoo and Sahib Khan. Their united strength may be computed at nearly five thousand horses, which are generally cantoned in the vicinity of Kunool and Shundra. Kurroem Khan, Cheetoo, (or Seetoo as he is often called,) and Dost Mohommud, are also principal and powerful chiefs, and most of the subordinate lords of dhurrahs or tribes pay a sort of tacit acknowledgment to their superiority.

Of the recently more active invaders, Buksoo, otherwise Hoosain Buksh, is the most eminent character among the *lubbreers* of the present day, and is accounted a man of the greatest sagacity and skill, excelling all his contemporaries in the conduct of a *full*. He is represented as a tall, fair, handsome person, of an athletic form, and about thirty five years of age. Though brave and enterprising, he is cautious in the extreme, and never risks an action when he can carry his point by other means. In difficulty and danger his chief resource is the consummate art with which he eludes his

puraners, and his prudence and cunning have been manifested in some extraordinary retreats. Constantly on horseback from his earliest years, he is ensured to every hardship and fatigue, neither elevated by success, nor depressed by defeat, his courage and presence of mind never fail him, and he sets an example of perseverance and fortitude in the most toilsome marches and imminent perils. He is also master of the great art of conciliating all around him, whom he attaches to his person by affability and kindness.

The chief *tholders* in Buhaons' party are Cadir Nabob, whom we have already mentioned, Koolce Raomeeka Bhukna (father in law to the nabob,) Mahomudee, Buhadoor, Byram Khan Hala Bhukna, (called also Mawra), and Bhuka Loda, (a Hindoo), from Cheetoo's army. Tookoo Dhakera Boocha Kyatee and Shaik Chund came from Kureem Khan. Cadir Nabob, is or was a person of considerable rank, and related to or connected with Cheetoo. The prisoners affirmed that he received a ball through the body on the night of the attack, which killed him on the spot. Koolce Raomeeka Bhukna is also reported to have had his arm broken. Indeed this was a fatal affair for the Pindarries as Mahomudee, the first who raised the standard and proposed the expedition, was among the missing and is supposed to have been slain on the field. Bhuka Loda is said to have been shot in the right shoulder, the ball passing through his body and coming out behind the left, in which deplorable condition he was borne off by two others on horseback.

These are the principal Pindarrie adversaries not of the British interests in India alone, but of the tranquility and civilization of the entire population of the Peninsula. Social order, and that security which is necessary to human happiness, are incompatible with the existence of such bands of robbers, who are ever ready to enter into the service of any evil disposed prince or state or of themselves under their own fierce captains, carry desolation to the hopes of the husbandman, and misery to every habitation of peaceful man. To sum up their character, though we must allow that they are brave, enterprising and vigilant, patient of fatigue and possessing a confidence in their individual powers much beyond what is found in the generality of the natives in India, these qualities but render them the more dangerous and extend the measure of their cruel and barbarous ravages. It is impossible also, to avoid perceiving that with some degree of discipline they would prove a most formidable instrument in the hand of an able and ambitious chief. To such an enemy we can only oppose the same alertness and rapidity of movement which has in several recent instances been so successfully

employed. They are now too well convinced of their inferiority to our troops ever to risk a battle and nothing appears necessary to check their customary inroads but the same perseverance of pursuit on our parts which is exhibited by them in their retreat. They must be followed to their fastnesses, and disarmed. Small as their aggregate numbers even when taken at the highest, must be allowed to be, compared with the amount of the military power now arrayed against them and singular as it may appear, that the depredations of a band of forty or fifty thousand freebooters should require a vast continent to rise in arms for their suppression, yet the description which has been given of the manners, habits, and composition of these merciless banditti the character of the country through which their warfare is carried on, the looseness of the tenure by which peace is held even among the more settled and civilized of our neighbours in India and the tendency of any disturbance to stir up among those nations the elements of general confusion—these considerations joined with that of our paramount duty to protect the peaceable and unarmed millions subjected to our sway from havoc and outrage, may render it necessary for the Indian government not to desist from the enterprise which it has been compelled to undertake without having, in addition to the immediate suppression of this pest, provided by extensive combinations and arrangements against the possibility or at last the near risk of its revival.

*November 24 1816*

### SALGOR ISLAND

The laudable zeal with which this undertaking has been encouraged and supported from the commencement, now begins to display itself in the preparations for active labours which have been begun with all the alacrity which the work requires. The season is precious and not a moment should be lost. The hopes of the public are sanguine and they should not be damped by delay. We rejoice therefore to find that prompt and efficient measures are on foot to put every thing in a fair train for immediate operations. The wishes of the Subscribers impatient as they naturally are to see them realized, will be anticipated by the active measures of those whom they have appointed to manage their affairs and high as their hopes may be both of individual and of public benefit we trust that in neither case will they be

disappointed. We have great pleasure in laying before our readers the earliest Report of the Proceedings of the General Meeting of Proprietors, which was held at the Town Hall, on the morning of yesterday.

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*At a General Meeting of the Subscribers to the newly proposed Society, to be called "The Saugor Island Society", for clearing and cultivating the Island of Saugor, held pursuant to Advertisement on Monday the twenty third day of November, 1818 at the Town Hall of Calcutta, Charles Trower, Esquire, in the Chair, the following Proceedings and Resolutions took place, and were finally concluded upon —*

WHEREAS it being represented by the Chairman, C Trower, Esq at the last General Meeting, held on Tuesday the 11th instant, the Government had acceded to the request of the Society, in consenting to grant unto them a transfer of the Island of Saugor, for a term of thirty years, free of all rent and charges, and after that period in perpetuity at an annual rent of 4 annas per bighah, and that His Excellency the Most Noble the Governor General in Council had also been pleased to offer the sanction, support, and co operation of Government in the undertaking, and it also appearing at the aforesaid Meeting, that the funds or capital suggested by Government as necessary to be raised and embarked in the first instance, amounting in the whole to the sum of sicca rupees 250,000 had already been subscribed in 250 transferable shares of sicca rupees 1000 each, the Committee appointed for taking into consideration the most effectual means of carrying into immediate execution the objects of the Society, do recommend that additional shares be subscribed for in order that a more ample and sufficient fund or capital be secured to the Society, and that the following Resolutions be entered into. It is therefore,—

I.—*Resolved*—That from considering the great public as well as private utility which may be accepted to be derived from the undertaking and for the purpose of carrying into effect and of accomplishing the several objects in view, the Subscribers do unite and form themselves into a Society for clearing and cultivating the Island of Saugor

II.—That in consequence of the numerous applications made for the shares a subscription be opened for 250 additional shares making 500 shares as the limited number, the business of the Society going on in the mean time and all subscriptions made subsequent to the 1st day of December

next, shall be paid with interest at the rate of 10 per cent from that period

III—That one third of the amount of cash of the present subscriptions be paid by the respective subscribers, on or before the 1st day of December next, to the Treasurers of the Society for the time being, Messrs Alexander and Co appointed by the Committee, who shall sign and grant receipts for the same, and that promissory notes be granted at the same time to the Treasurers aforesaid on account of the Society for the remaining part of such respective subscriptions in two equal instalments, that is to say, for one half of the remaining part of such respective subscriptions by promissory notes payable on or before the 1st day of June next, and for the residue thereof by promissory notes payable on or before the 1st day of the month of December following, the form of which promissory notes shall be such as the Treasurers aforesaid shall approve of on behalf of the Society, and for the amount of which like receipts shall be given

IV—That on failure of payment of such subscriptions and promissory notes respectively on either of the days aforesaid, or within three months after the same shall respectively become due with interest, the subscriber or drawer so failing to pay the same shall forfeit all right and interest as well in the share or shares subscribed for, as in the sum or sums which may have been paid on account of such share or shares and that should not such subscriptions and promissory notes be paid on the days aforesaid but at any time thereafter within three months from the same respectively becoming due, interest shall be paid thereon at the rate of 12 per cent to be calculated from the aforesaid days as the same shall respectively so become due

V—That the amount of all further or future subscriptions shall be paid by the respective subscribers in like manner by three equal instalments and that the first instalment be paid to the Treasurers aforesaid on demand and the remainder by promissory notes payable to the Treasurers aforesaid at three and six months from the date of the respective subscriptions, on the terms of the third resolution

VI—That upon Subscribers paying up the amount of their respective subscriptions and granting the promissory notes aforesaid they do apply to the Secretary of the Society William Henry Abbott, Esq (appointed by the Committee aforesaid, who has been represented by them to have offered his services to act as such Secretary gratuitously for the present) for a regular certificate of their respective shares the form of which shall be approved of by the said Committee which certificate shall be signed and executed by three of the members at least of

the aforesaid Committee, and be entered or registered by the Secretary in a book to be kept by him for that purpose

VII—That on any transfers of shares taking place a certificate or agreement, (the form of which shall in like manner be approved by the Committee aforesaid) shall be signed by the respective parties and duly registered in the same manner by the Secretary

VIII—That if, after commencing and carrying on the business of the Society it shall be found that the funds be inadequate for the completion of the objects of the Society, and that a further capital is necessary to be subscribed for, the same be raised with the concurrence of the majority of proprietors at a general meeting to be called for that purpose, by a further increase of transferable shares in the like sum of *ecca rupees* 1000 each, and that the proprietors for the time being have the option of becoming subscribers for the same, in preference to other individuals who shall on purchasing or subscribing for such shares pay interest on the same from the commencement of the Society on the 1st of December next at the rate of 10 per cent

IX—That in case of non payment of the present or future subscriptions as aforesaid, and any shares shall thereupon become forfeited, it shall be lawful for the Society, by their Committee aforesaid to grant others in the room of such shares to any other person or persons who may be desirous of purchasing the same, allowing the proprietors the option of taking the same in preference to other individuals who shall be required to pay interest on the respective amounts thereof, as in the preceding resolution

X—That in case the Society shall find it impossible to accomplish the objects in view, and it become necessary to relinquish them, a general meeting shall be called to take into consideration the affairs of the Society and the best means of disposing of the same with reference to the terms of the Government grant but that if on the contrary, the objects of the Society should be accomplished for less than the sum subscribed the balance of the funds remaining shall be a subject for future discussion at a general meeting to be called for that purpose the majority of which shall determine the same

XI—That the Committee elected by the last General Meeting to be called "The Committee of Management for the affairs of the Society" do consist as already appointed of thirteen Members and that Charles Trower Esq Collector of the twentyfour Pergunnahs shall be a Member and Chairman of the said Committee, and the *Commodore John Hayes*, *John Palmer Joseph Barretto Esq* *Hurymohun Tagore John Fullarton*, *Robert McClintock*, *Leith Alexander Davidson Esq*

Ramdolll Day, James Kyd, William Richardson, John Hunter, P—s and Gopeemohun Deb, shall be the other members of the said Committee, and shall continue and act in that capacity until the first day of December, 1819 when four of the said members, consisting of three Europeans and one native member, shall go out by rotation, in the order in which their names at present stand, beginning with the last, and so on for the then next succeeding two years, until they shall all have gone out, and that when they shall have all so gone out in their respective turns as aforesaid, the members who shall have been annually elected in their room and all other members, shall in like manner continue to go out in fours by rotation on every succeeding first day of December in each year, and that on the said first day of December, 1819, and on every succeeding first day of December afterwards, during the continuance of the Society, a general meeting of proprietors shall be held for the purpose of electing yearly four other members, who shall in like manner consist of three Europeans and one native member, or of re electing such as may go out as aforesaid, and that the majority of such annual general meetings do determine all such elections. And further that all such members as may be required to fill up vacancies, which may have been occasioned by the death, departure, or resignation of any of the existing members, shall be elected at the said annual general meetings, the majority of which shall in like manner determine all such elections.

XII—That such Committee of Management do continue to be invested with every power and authority for carrying into effect the objects of the Society, and have the entire control, direction command and disposal of the funds, property, and concerns of the Society and be at liberty to purchase sell, mortgage let, hire or otherwise transfer or engage all such part or parts of the Society's possessions or property consisting of houses lands or other hereditaments and also to receive pay and apply all such part or parts of the Society's funds monies rents profits proceeds and effects as shall be most for the advantage profit economy and security of the Society and be at liberty also to form amongst themselves Sub Committees or otherwise and to nominate and appoint and remove all proper Officers and Assistants in and about the management of the affairs of the Society with such salaries and allowances as the said Committee shall think reasonable paying strict regard to economy and to call for adjust and settle all accounts and to appoint any three of themselves to commence or defend actions and suits in Courts of Judicature on behalf of the Society or otherwise and to settle and compromise the same and also be at liberty to convene by public advertisement general meetings of proprietors, and fully to manage and direct in all things whatsoever,

subject nevertheless to and to be controlled by the rules, orders, and regulations made or to be made at all general meetings of proprietors

XIII—That four quarterly meetings at the least shall be held by the Committee commencing on the first day of March next, that three members at such Committee do form a quorum and that the majority of the Committee present do determine all questions relative to the proceedings of the Committee

XIV—That a general meeting of proprietors be held once at least in every year, or oftener if required, and that the first of such general meetings commence on the first day of December, 1819, and be held on every succeeding first day of December, for the purpose of ascertaining the state of the affairs and concerns of the Society, and for considering and discussing the same, the majority at which general meetings shall prevail on all occasions, at which said general meetings the said Committee shall also report their proceedings and measures

XV—That all receipts and disbursements be charged to the general account of the Society under the head of "Management", and that when it shall appear to the said Committee of Management that any permanent or other dividends, division, or allotment can be ascertained or made of the rents, profits proceeds or produce arising from the undertaking the Committee shall immediately convene a general meeting of the Society to consider the same as to the payment and appropriation thereof

XVI—That before the proposal Deed of Transfer from the Government to the Society of the Island of Saugor be executed which shall embody or contain if possible, the articles of the Society and such other covenants or trusts as shall be deemed expedient for the Society to join in and execute with regard as well to themselves as with the Government a draught or copy thereof shall be requested of Government for the purpose of being submitted at a general meeting for the approbation of the proprietors and that if approved of, and it be requisite the same shall be signed and executed by all the proprietors

XVII—That should any Trustees of such Deed of Transfer be required on the part of the Society, they shall consist of such proprietors as the Committee shall appoint

XVIII—That in the mean time, and until such Deed of Transfer shall be completed and duly executed the aforesaid Committee shall request permission of the Government for the Society to commence and carry on their operations and proceedings on the Island and when granted that such business shall commence as soon as the Committee shall think practicable



XIX—That should the aforesaid Deed of Transfer does not contain or embody the Articles of Association, Trusts, or Covenants of the Society, in the manner stated, the Society's Attorney, William Henry Abbott, Esq shall immediately, or as soon as the same can be done, prepare a regular Deed of Association or such instrument or articles as may be advisable and proper to be entered into by the Society, a draught or copy of which when finished, shall also be submitted for the consideration and approval of the proprietors at a general meeting which shall be convened expressly for the purpose, and be afterwards signed and executed by all the subscribers.

XX—That the Society be distinguished by the name or title of 'The Saugor Island Society'

XXI—That should it be deemed necessary, for the better carrying on the objects of the Society, or of the management of its affairs, that any new or other regulations should be made, the same shall be laid before the general meeting of proprietors for their consideration and decision, and that no regulations established by any general meeting of the Society shall be altered or rescinded, but with the concurrence of the like authority

XXII—That pursuant to the third resolution, a public notice be immediately given for the subscribers to pay in the amount of their respective subscriptions to the Treasurers of the Society

XXIII—That the foregoing proceedings and resolutions be printed in the Calcutta Journal, for General information

C TROWER,

*Chairman of the Meeting*

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It will be interesting to mercantile men as well as to men of science, to learn that an attempt which has been recently made by two enterprising young men in Bombay to introduce an improved Cotton Screw, has completely succeeded. We had the privilege of seeing the model of this screw when in progress, and having the mechanism and peculiar use of the separate parts of it explained to us by the constructors of it. The novelty of the principle on which it is constructed is the union of the wedge and the screw, or what is termed by the inventors the rotatory wedge it being the reaction of a cone screw, whose diameter is increased by every succeeding revolution, and in which the resistance of friction is almost entirely overcome. In the model we saw some bales of cotton packed as specimens of what the machine could effect, and the reduction of size in the bale, as compared with those packed

in the common screws, with the small effort of labour applied to effect it, as well as the dispatch with which the whole was put out of hand, were surprising to all those of our party who witnessed it

A detailed account of the Geometrical Cotton Screw is given in the last Bombay Gazette, and as it is written no doubt, by someone well acquainted with its peculiar properties and advantages, we cannot do better than transcribe it in the writer's own words

**BOMBAY**—In addition to our former notice regarding the Geometrical Cotton press lately erected, we are now enabled further to state that the powers of the machine are such that twenty men with very moderate labour, are able to pack four bales of three hundred and thirty six pounds weight each, within an hour, and with such efforts of strength and dexterity as are usual in working the common screws, five bales might be packed in that time with the press

Ten of those men only are employed in compressing the cotton, which operation is readily performed by them in six minutes, but with a greater degree of exertion six persons are fully capable of going through the whole of the labour of compression in five minutes the machine being so constructed that no increase of manual force is required towards the latter part of the process although the resistance afforded by the cotton increases above an hundred times during its compression

The capacity of the receiver or box is above sixty cubical feet, which admits of the cotton being introduced without difficulty The entire motion of the Press perpendicularly is nine feet six inches, and its ultimate mechanical power is as two thousand to one, hence the force of ten men employed upon the capstan delivers finally a pressure upon the cotton equal to the strength of twenty thousand men deducting something for the necessary loss of force in the friction of the machine

The remainder of the men are employed in lashing the bales and performing the other usual operations When a bale is completed it is released from the press and the machine is raised up to the full height to repeat the process of packing, in about ten seconds

We are informed that the extraordinary diminution of labour effected by the Geometrical press when compared with other machines used for packing cotton arises principally from two causes namely a great reduction of the usual friction in the parts subject to motion and an exact adjustment of the mechanical power to the resistance that is to be overcome, both, which are produced by the introduction of the new

mechanic organs and improved mechanism which are the objects of the patent granted in 1816, to the proprietors of the invention, who, we understand, in the prosecution of numerous experiments upon the compressibility of cotton, wool and the friction of machines, made in the course of the last six years, found that the screws, and other presses in general use would admit of considerable improvement, but were not likely to become, by any addition of machinery to expedite their motion or increase their power, by any means so completely adapted to the work of packing cotton as the Geometrical press.

Captain Boog, of the Sir Evan Nepean, has lately made some very valuable contributions to the museum of the Literary Society, particularly an Egyptian mummy, enclosed in a wooden case, richly adorned and in a high state of preservation. Captain Boog also brought with him two other mummies of equal richness.

These extraordinary remains of the science and skill of the ancient Egyptians are probably more than two thousand years old. The art of embalming was well known and practised in Egypt in the time of Joseph, 1669 before the Christian era; as appears from the last chapter of the book of Genesis, wherein mention is made of the embalming both of Jacob and Joseph.

The manner of embalming among the Egyptians was according to Herodotus and other authors, as follows. An incision was made in the left side through which they drew all the intestines except the heart and kidneys, and then washed them with palm wine and other strong and binding drugs. The brains they drew through the nostrils with a hooked piece of iron and they then filled the skull with astringent drugs. The whole body they anointed with oil of cedar, with myrrh, cinnamon and other spices, for about thirty days, by which means it was preserved entire, without so much as losing its hair, and sweet without any signs of putrefaction. It was then put into salt of nitre for about forty days. Last of all the body was taken out of this salt, washed and wrapped up in linen swaddling bands, dipped in myrrah, and rubbed with a certain gum which the Egyptians used instead of glue. The body was then restored to the relations, who put it into the coffin and kept it in some repository of their houses, or in tombs made particularly for that purpose.

Embalming to a certain extent was practised by all the Egyptians who could afford the necessary expense but the being put into a coffin was considered as a particular mark of distinction and hence it is expressly observed of Joseph that he was not only embalmed but was put into a coffin.

al-o These antique coffins are still to be seen in Egypt, and consist of stone, or sycamore wood, some are said to be made of a kind of pasteboard, formed by folding and gluing cloth together a great number of times, which were curiously plastered and then painted with hieroglyphics, this is mentioned by Thevenot, Maillet, and most other travellers in Egypt The coffins in Bombay in which Captain Boogs mummies are enclosed are of wood most probably of sycamore wood, and the paintings and hieroglyphics both on the outside and inside are richly and beautifully done and have a very fresh appearance

## CORRESPONDENCE

*To the Editor of the Madras Gazette*

Sir,

I am not aware that it has ever been noticed that the attacks of Epidemic Cholera are subject to Solar influence It is well ascertained that the moon is an active agent in producing Fever, and the following instances of the appearance of Cholera at similar periods in different places, afford the strongest presumptive evidence that the cause of the disease, whatever it is is rendered active by some unknown change which takes place in the atmosphere at the full and change of the moon

The attack of the troops at Jaulnah took place on the 4th of July, that is on the day following that of new moon This disease appeared at Hoobly on the 17th of August, the day after the full moon I have ascertained beyond a doubt, from a register kept by the principal Bramins of the village, that it broke out at this place (50 miles west of Bellary) on the 1st of September that is on the day following that of the new moon precisely too complete revolutions after its appearance at Jaulnah It is said to have swept off 200 inhabitants here in a few days The 8th Regt at Bellary and the 34th Regiment on its march from Bellary to Bangalore were attacked by the Epidemic on the same day, the 17th of September, two days after the full moon It attacked the 2d Battalion of the 5th Regiment N I at Ooty on the 5th of October, five days after the new moon On the same day it attacked a company of that Regiment which is at present under my charge, at Anantipoor, and prevailed to a considerable extent for some days afterwards, but had completely disappeared when it broke out again in the same

company very suddenly, and with great violence, at a place 30 miles west of Bellary on the 17th of October, two days after the full moon, and after continuing four days, again disappeared

This is not a selection of instances made to suit the purpose, but a faithful account of the whole of the dates of the attack of the Epidemic, which have come within my knowledge. The first was contained in an official report to the Medical Board. I can vouch for the accuracy of the rest, excepting that of Hoobly, and I have every reason to believe that it also is correct. The appearance of the Epidemic at particular places is generally so sudden and well defined, that there can be no deficiency of further data, if further proofs are required to set this interesting question at rest. It is then very much to be wished that as many facts as possible should be accurately collected and made public.

R. ORTON,

*Assist Surgeon, 34th Regt*

*Narranlary, 21th Oct 1818*

*December, 8 1818*

# 1811

It has been our pleasing duty, says the Editor of the Bombay Courier to announce the gallant achievements of our little army in the late war, and our patriotic feelings are gratified whenever we observe the remembrance of a day of glory kept alive. Independent of the good effect it has in exciting the young soldier to emulate the examples set before him, it has a gratifying influence on the minds of all who reflect that no Englishman of whatever rank in life can be indifferent to the success of his country's arms. The battle of Kirkee or Guinness Kund, independent of the odds against which it was fought was doubly important from its being the first blow struck and the first avowed act of hostility on the part of our strongest foe. Had it been possible that the result was otherwise than it really was, the whole features of the late glorious war must have been materially changed, and we therefore hail the success of that day as one of the brightest in the annals of the Bombay Army.

The kindness of our friends has favoured us with an account of a splendid dinner given on this first anniversary of the Battle of Guinness Kund, by the Hon'ble Mount Stuart Elphinstone, at Poona on Thursday the 5th of June. The

company assembled in the Saloon, and on dinner being announced, repaired to a splendid suite of tents elegantly fitted up where the tables were most superbly laid out, and upwards of sixty persons sat down to a sumptuous dinner. The Band of the European Regiment and 2nd Battalion of Grenadiers, both of which corps had shared in the glories of the day were in attendance.

On the cloth being removed the following Bumper Toasts were given

The King	<i>God save the King,</i>
Prince Regent,	<i>The Regent's March,</i>
Duke of York and the Army	<i>Duke of York's March,</i>
Duke of Clarence and the Navy	<i>Rule Britannia</i>
<i>The following were drank with three times three</i>	
Colonel Burr and the Detachment that fought under him on the 5th of November	<i>Britons Strike Home</i>
The Marquis of Hastings and the Presidency of Bengal	<i>The Marquis's March</i>
Mr Elliott & the Presidency of Fort St George,	<i>A March</i>
Sir Evan Nepean, and the Presidency of Bombay	<i>Hearts of Oak</i>
Captain Staunton and the Heroes of Korygam,	<i>Battle of Korygam</i>
Lord Hastings and the Bengal Army	<i>A March</i>
Sir T Hislop and the Madras Army	<i>A March</i>
Sir Miles Nightingall and the Bombay Army	<i>A March</i>
Duke of Wellington and the Army in France	<i>Wellington's March</i>
The Hon ble Mount Stuart Elphinstone, and may every happiness attend him	<i>A March</i>
General Smith and the Poona Force	<i>65th Quail Step</i>
General Doveton and the Hyderabad Force	<i>Bugle March</i>
General Pritzler and the Reserve	<i>Dragon March</i>
Colonel McDowall and the Force in Kandesh	<i>Erin go Bragh</i>
Colonel Adams and the Nagpore Force	<i>March</i>
Sir Thomas Hislop and the Heroes Of Mahadpore	<i>British Grenadiers</i>
Sir John Malcolm and the Forces in Malwa	<i>Garb of Old Gaul</i>
General Munro and a prosperous voyage to his Native Country	<i>For England when with favouring Gale</i>
Colonel Scott and the Heroes of Seetlebund	<i>Noble Race of Shenkin,</i>
The Hon ble the Commissioner, and may we long have the happiness of Seeing him amongst us	<i>Downfall of Paris</i>

## Colonel Prother &amp; the Detachment

in the Koncan ..... *A March,*

Sir David Ochterlony and the Reserve... *O'er the hills & far away.*

Colonel Cox and the Poona Division . *A March*

Mr Elphinstone in *his private character*, and may he long continue in the enjoyment of those talents so conspicuously beneficial to his country, and those virtues whose influence sheds so much happiness on all around him

This toast was received with a burst of applause we have never seen exceeded Both bands played "*The Garb of Old Gaul*" thrice round the table, the company standing, and on the music retiring, cheered their Noble Host with *Nine times Nine*

In the course of the evening Mr Elphinstone proposed a toast which he said "Every Scotchman would drink with enthusiasm, and every Englishman "a lover of poetry, as ardently join in"

The Immortal Memory of Robert Burns and success to his Offspring

It was received with repeated cheers, and rendered double interesting from a Son of the Immortal Bard having just sung one of his Father's *hlythest lays*

The Evening was enlivened with numerous songs, and the convivial spirit of the Noble Host was such that few left the table till the approach of dawn

December, 11, 1818

*Calcutta*—Except the late Forgery on the Bank of Bengal, and the fire in Chive Street, no domestic occurrences of moment have come to our notice The Races we have already given a report of The Saugor Island Society continue their exertions, without interruption, to go on without much alteration from their ordinary course

*Fashionables*—The season of festivity has not commenced to languish again soon after its birth, as some, for whom elegant entertainments have no charms, had sagely prognosticated The faculty of enjoying pleasure, when kept free from dissoluteness, grows with the occasion, and strengthens like most other qualities by judicious exercise

The concert with which the Settlement were so agreeably entertained on the evening of Friday last, is to be followed

by the Ladies' Assembly of this evening, at which the Governor General has intimated his intention to be present, and which is, in consequence of this, expected to be brilliantly attended

The Sports of the Turf offer at the same time an agreeable variety, and much interest is excited by the match to be run this afternoon

At Dum Dum a spirit of emulation has seized the liberal Directors of the Theatre, who have announced for representation on Monday next, a new Farce and a new Pantomime, the former under the name of the *Sleeping Draught*, and the latter, *Harlequin Zeyn al Osmaan*, a subject from the Arabian Night's Entertainments, and both, we believe original productions of some dramatic genius here. The parts of Trancesca and the Queen are undertaken by a Lady, who makes her first appearance on this occasion on the Indian Stage, and we trust that with all these attractions of novelty, and the ease and pleasure of a moonlight drive to Dum Dum, the audience will be sufficiently numerous to give relief to the efforts of the Managers, and to the *debut* of the actress, as well as to encourage similar future exertions in the cause of public gratification

The climax of elegance and fashion is reserved, however, for the Masquerade at Chowringhee, on Wednesday next, of which we augur most favourably, first from the known taste of the Lady to whom the metropolis of India is indebted for the revival of this exquisite species of entertainment, and next from the talents that are likely to be exercised in the exhibition of groups and characters which we know are in preparation for this occasion. We could say much in anticipation on this subject, but we shall not lessen the pleasure of that which is in reserve for others by premature observations. The most attractive and busy part of the entertainment will be at the commencement so that those who propose to exhibit characters of any interest, should not be a moment later than the hour assigned which is nine o'clock. As the party, though it will be exceedingly numerous to judge by the invitations issued for the occasion, will yet be select it will of course be indispensable that the tickets of each visitor be presented at the door, and families who have received general invitations but may be entering separately, or be divided into separate parties or groups, would do well to apply for separate tickets, to avoid inconvenience, and ensure the selection of the company, on which much of the pleasure of the evening must necessarily depend



*December 15, 1818*

## TO SUBSCRIBERS

Some of our friends having suggested to us that the intention of an advance in the price of subscription to our Journal, was likely to appear premature, and as such to be not well received by the majority of our readers, we have been induced to offer a few remarks in explanation

\* \* \*

The number of Subscribers transferred from the Calcutta Gazette to us, by the purchase of the copyright of that Paper were 180, the number of those obtained in the same way with the Morning Post were 23, making in all 203 These have since our commencement, been raised to 410 The whole number of copies printed monthly are, however, 550, of which, 100 copies are distributed through all quarters from which we may hope to obtain information, without charge, and are considered as the price paid for such information In this way 50 copies are sent for distribution among the London Editors, 2 to Liverpool, 2 to Portsmouth, and 2 to Falmouth, 30 copies via Suez, Malta and Gibraltar, to the Continental Journals, and the remainder to America, the Indian settlements, and ports and places east of the Cape of Good Hope, soliciting only the transmission of their publications to us in return The surplus are kept in the Office, for the supply of deficiencies, the completing of files, &c This necessarily forms a heavy item of expense, but when sufficient time has elapsed for it to take effect, its benefits will be such as we hope our readers will perceive and appreciate

Under all these circumstances, namely, the repeated demands on us for increasing our original number of pages to gratify those who called on us from numerous quarters to make certain departments of our information more and more complete the extensive means which have been taken to secure the earliest and most accurate information and the determination which we have adopted to regulate the price of the Paper by the number of its Subscribers, and to be guided invariably by the principle of giving it to the public at the lowest charge that will secure the Proprietors from embarrassment, it has been an act of necessity rather than of choice to make the advance proposed Should the number of Subscribers increase to 500, we pledge ourselves to reduce the rate to 7 rupees per month, when the number reaches 600 it shall be reduced to 6 rupees, and should it further extend to 800 Subscribers, which number we understand has been attained for some of the most popular Papers not many years ago, we pledge ourselves to reduce the rate to 5 rupees per month, as by such

an augmentation of Subscribers we should, even at these reduced rates, be as amply compensated as at present

We regret the necessity of going into such details, as they may be uninteresting to many, but as we both desire and hope that the Calcutta Journal may be considered to be the Paper of the Public, and so devoted to its accommodation as to be regulated in its price by the principles which we have avowed, so these explanations are due to the community at large, in whose service we consider ourselves to be fairly embarked

The plan, the arrangements, and the character of the Journal has now been sufficiently seen to be understood, and in proportion as we rid ourselves of the troublesome details of a new establishment, we hope to devote still more attention to it than hitherto, and to give it all the improvement of which an ephemeral Print can be susceptible, more particularly when the sources of our information, which we have taken such pains to extend, become more fully opened to us

**BOMBAY**—By the Gazette of this Presidency of the date of the 18th ultimo, we learn that on the 26th of October the H O Cruiser Nautilus was chased by six piratical Dows in the Persian Gulf, the last observed at noon of that day was 244780, N Cape Gaudel bearing N by W distant 7 or 8 leagues

The weather was light and calm in the former part of the day, and the Dows were hull down in the morning but with the aid of a light evening breeze they stood out for the land under all sail and were seen manoeuvring to speak to each other The Nautilus mustered at quarters, and prepared to receive them, when the Dows bearing down on her within gun shot and shewing every disposition to attack she shortened sail and hauled her wind to the N E hoisting her colours and firing a gun which was returned by one of the boats, without any of them displaying a flag The Dows still stood on as if intending to board the Nautilus on the quarter, when she discharged her larboard broadside with round and grape, and immediately afterwards wore ship and fired the starboard guns which was returned by a Bughala and a very large Trunkie, two descriptions of vessels differing but little from Dows

On the Pirates perceiving that the Nautilus had gained the weather gage or was to windward of them, they bore up and made sail to the northward to join a Dow and two Trunkies

The Nautilus crowded all sail in chase of them, but as they sail better than any of the cruisers or ships of war, particularly in light winds, they escaped, and the Nautilus

finding the enemy thus superior to herself in sailing, abandoned the chase and resumed her course

Since the news of this event had reached Bombay, reports had been also received of there being a fleet of these Piratical boats off Diu on the coast of Guzerat, and that they had commenced their atrocities by plundering some native boats, and putting the crews to death

Accounts from the Persian Gulf stated the arrival of the Honorable Company's cruiser Benares, at Muscat on the 26th of October, from whence she was to convey the trade up to Bushire and Bussorah

Of these Pirates it is remarked that they have now ventured out of their own narrow seas, which are too well protected by our cruisers for them to remain in it. But it happens that they have been found out of this sea for the last five years ranging along the whole of the southern coast of Yemen, committing piracies in the Red Sea, and even appearing on the coast of Malabar, and so inadequate is the force of cruisers in the Persian Gulf to keep them under there, that for the last two years no vessel has been allowed to sail between Muscat and Bushire without a convoy. In the month of January last, they were in sufficient numbers to attack His Majestys brig Challenger with a merchant ship under her convoy, abreast the Tombs, and the vessels escaped chiefly through the aid of a strong breeze which rendered boarding dangerous, and the advantage of night, though in accurate report of this circumstance did not publicly transpire in Bombay

If Mahommed Ali Pasha, the Vice Roy of Egypt, should possess himself of Kateef, and the union of such vessels as he could command with those of the Imam of Muscat could be effected, the annihilation of these Pirates would be no difficult task but we cannot help thinking that if Egypt, who has not had ten of her vessels even molested by them while British India have had a hundred, who has no trade in the Persian Gulf while India has an extensive one, which is not a maritime power and has no arsenal at hand, while India boasts a marine whose rendezvous at Bombay is comparatively at the very gates of the enemy's cruising ground. If the Pasha of this confined province of a weak Empire, be allowed to wrest the palm of victory from the hands of those who are in every sense so much more appropriate as well as more able to earn it, we shall rejoice at the end that will be attained, for the sake of humanity though we shall regret the means, for the sake of our country's name and honour which will become an object of derision with those who even now say that we suffer these Pirates to exist because we cannot destroy them

and who would then hold up the Egyptian Pasha as effecting what we had not even dared to attempt

The history of the Expedition against the Joassamees, under the administration of Mr Duncan, as conducted by Commodore Wainwright and General Smith, in 1809, proves the ease with which their power is to be crushed, and as both the details of this expedition are either almost forgotten or very little known, and the history and character of the Joassamees scarcely at all so, we propose, when no press of more interesting intelligence shall have prior claims on our columns, to find a place for a few observations on this subject in some future number

*December 18, 1816*

*Persian Gulf*—Letters received from Bushire, dated the 17th October, by the Harriett mention that the Fort of Kateef had surrendered to the Turkish troops under Ibrahim Pasha and that its small garrison of Joassamees had been allowed to proceed in a boat to Bahrein

His Majesty's ship Conway is going into the anchorage at Bahrein on the 15th ultimo, grounded on the S E part of the Arab reef, but soon floated off without any damage. Captain Barnard saw nine large vessels in the inner harbour and three others in the roads, which latter put to sea before the Conway left the island. The pirates are said to be in considerable force in the gulf of Persia, eighteen sail had left Ras al Khima together. Six were known to be cruising on the Persian coast, having each 150 to 250 men, commanded by the notorious Chief Sheikh Hoossien bin Rama

The pirates have also appeared in considerable force off Porebunder and the neighbouring coast of Guzerat and Cutch and plundered several of the trading boats. Immediately after this, information reached the Presidency, the Honorable Company's cruisers Teignmouth and Ariel put to sea on Thursday in pursuit of the plunderers, who we trust will not escape with impunity, as there are other vessels belonging to the marine on the coast of Cutch and Sind

The Angelica, on her passage from Bussorah spoke His Majesty's ship Conway, of Kongoon, and passed the Honorable Company's cruiser Aurora, and Hashamy, Bengal ship, the night after she quitted Bushire. A number of the Joassamee boats were cruising about the Gulf, but owing to the prudent precautions of Captain Barnard of the Conway, in stationing

the different vessels under his orders, but little danger can be apprehended. The cruizers now in the Gulf are His Majesty's ship Conway, Honorable Company's ship Benares Aurora Antelope, Ternate, Vestal, and Mercury

Bushire —The following is a copy of a letter dated Bushire the 30th September, giving some further particulars of the fall of Deriah —

I have the honor to acquaint you that I have this instant received authentic accounts of the fall of Deriah. His Excellency Ibrahim Pasha on the 10th instant, the particulars are, that the Pasha ordered an attack at one and the same moment to be made from four quarters with the whole of his troops, who after a severe contest carried the town, Abdella bin Saood the Wahabee chief instantly fled into his house which he barricaded. Guns were brought up to it, and it soon fell, when Abdella bin Saood was soon taken and sent off on the 16th instant, with five others under an escort of three hundred horse, and three hundred foot for Egypt, to be delivered over to the Viceroy Mahomed Ali Pasha, Ibrahim Pasha's father. The Wahabee chiefs family are to be sent to Medina until further orders from the Porte. Thus has fallen this extraordinary sect and power which has risen to such considerable eminence, and once threatened the overthrow of the Ottoman power. Ibrahim Pasha who appears to possess great abilities with a wonderful share of prudence will no doubt in due time follow up his success by reducing the remaining refractory chiefs to obedience particularly those of the Joassamee pirates, which I dare say he would immediately undertake, if he could command a few vessels to attack them by sea while his troops did so by land.

Guzerat —The coast of Guzerat will we have no doubt be soon freed from these lawless marauders, for the Teignmouth and Ariel were dispatched on Thursday last in pursuit of them, and to assist the cruizers already on that station. The Psyche had an engagement with two of the Pirates, but they soon made off. A report also states that a valuable Muscat dhow, after sustaining a severe engagement with a number of them either blew up or was blown up by the crew, twenty two of them were rescued from a watery grave by one of the Honourable company's cruizers who perceiving a blaze at a great distance steered for it and was lucky enough to rescue the crew as before related.

Malabar —Our correspondent from this coast informs us, that he has obtained some interesting Notices respecting the state of slavery in this quarter of India, and also regarding the numbers, respectability and general circumstances of the native Christians of the provinces of Canara and Malabar, who are more numerous than are generally imagined.

He adds that during a late excursion he had found a fine stratum of variegated clay, approaching to bitumargé which appeared fit for the best white pottery. He had himself made some experiments on it, but the unskilfulness of the workmen rendered it almost impossible to give it a fair trial.

Another substance which had been found on this coast and which seems peculiar to it was a vegetable tallow, prepared by boiling the nuts of the copal tree, which abounds in Malabar. This tallow is described to be so hard that mixed with a proportion of only one fourth of wax it made excellent candles, at a very cheap rate. The substance itself being free from any odour whatever, no bad smell is emitted from it while burning, and this with its hardness renders it peculiarly fitted for domestic use. It is thought also that it might be used in the manufacture of soap.

An account of some discoveries of ancient Tumuli among the hills of Malabar, in which bones and weapons were found closes our correspondent's letter but on all these topics which are given as mere notices in outline he promises to write us more fully when he has classified and condensed the information to which his enquiries led and we shall then have great pleasure in submitting this communication to our readers.

We cannot suffer this occasion to pass without observing that since the events of war no longer distract the attention of those who are scattered over the interior of India a more happy period than the present could never be enjoyed for the prosecution of all those useful and interesting pursuits which are best cherished in peace. The antiquities the natural history and religion and manners of the country, furnish in exhaustible stores and we shall be proud to become the medium of such communications of this—nature as the intelligent and enquiring among our countrymen in India may deem worthy of being given to the world.

Madras—Having received a Copy of the prospectus of the course of reading on several titles of *Hindu Law* now in progress before the Literary Society of Madras we publish it for the information of our readers. The First Part was completed at the last meeting and the Second Part we understand will be read to the Society on Saturday the 28th of November.

Prospectus of Reading chiefly from manuscript works on the following titles of *Hindu Law*, namely on the administration of the Law in the Native Courts while they existed—On the Law of Evidence—and on Judicial Oaths and Ordeals In three parts

*Part the First*—Introduction—general plan of the readings stated—materials from which to be taken—necessity of a previous explanation of the works forming the body of Hindu Law—titles of these works and their general nature—translations of them in English noticed—reasons for considering the Digest compiled in Bengal, and translated by Mr Colebrooke, no authority in this part of India—fourteen cases stated, in which the authorities prevalent in Southern India differ from the Digest—legal authorities in Southern India enumerated—preference to be given as the chief authority either to the *Madhaviyam* or *Vijnaneswariyam*—translation of the latter work into the Tamil language noticed—works which ought to be used in compiling a Digest for the use of the territories under the Presidency of Madras

*Part the Second*—Constitution of Hindu Courts—duties of the Prince as *Chief Magistrate*—duties of the *Sabhariddhah* or *Assessors*—duties of the *Prativivachah* or *Chief Justice*—several descriptions of Courts—institution of suits—inadmissible suits—plaint how to be drawn—answer how to be drawn—proof, by which party to be produced—the four steps, *Pada*, or divisions of a suit, namely, *Bhashapada* and *Uttarapada* pleadings of the two parties, *Oriypada*, production of evidence, *Sadyasiddh*, *hapapa*, decision by the decree—Miscellaneous subjects connected with the administration of justice—the nature of proof, *pramanam*, and its kinds, namely, human proof or evidence *Manushyapramanam* and divine proof, by oath and ordeal, *Divya pramanam*—evidence of three kinds, namely, *Lie hita* writings, *Saeshi* witness, *Bhuchi* enjoyment—nature of each briefly stated.

*Part the Third*—Oaths and Ordeals—the several kinds of expurgatory ordeals—namely according to *Yajnya valcya* and others, *Agni dnyam* by fire *Jala dnyam*, by water *Vishadivnyam*, by poison *Cosha dnyam* by holy water, and, according to *Narada* and others, *Tandula dnyam*, by chewing dry rice *Tapta Mashadivnyam* by taking gold from clarified butter while hot, *Phala dnyam* by the hot plough share, *Dharmaja dnyam*, by taking one of two images, representing justice and injustice, from a covered pot—occasions on which the ordeals may be lawfully performed—the penalty incurred by the party demanding the ordeal in case his adversary succeeds in performing it—the seasons of the year in which, and the persons, considered with respect to caste, age sex, &c by whom the several ordeals may be legally performed—nature of the ordeals to be performed in suits for property, determined by the value of the thing in dispute—places where ordeals can be legally performed—the punishment to be inflicted for failure in an ordeal—ceremonies common to all ordeals as *Upavasanam* fasting &c—particulars to be observed

in the performance of the several ordeals—and first, in the ordeal of the balance—materials of which the scales are to be made—mode in which this ordeal is to be performed—the same with respect to the ordeals—by fire—water—poison—holy water—rice—gold—the plough share—and images—different kinds of Sapitani, *imprecatory oaths* and occasions in which they are lawful—forms of *oral exhortations* to witnesses, Saeshi—Sraavana—considered in their effect the same as the imprecations—forms of oath to be administered in adjusting boundary disputes

Asiatic Society—A meeting of the Asiatic Society was held on Saturday evening the 12th, at the Society's Apartments, at which the Marquis of Hastings presided

The Vice Presidents and Committee of Papers for the past year were re-elected for the ensuing year Mr Buckingham was unanimously elected a Member of the Society

A letter was read from Mr Vaughan, Librarian to the American Philosophical Society, transmitting the 1st volume, new series, of their transactions *Journal of the Academy of Natural Sciences of Philadelphia*, &c An Historical Class appears to have been established in the Philosophical Society; and the 1st volume of their Researches relative to the History of the Indian Nations which formerly occupied the neighbourhood of Philadelphia, is in the press Connected with the views of the Historical Class, the Indian Languages will be particularly attended to, and Philology generally. They are consequently collecting translations of the Bible and Testament in different languages through the medium of the Bible Societies The Librarian requests to be supplied with copies of as many as have been published in this country A letter from the Secretary of the American Philosophical Society acknowledges the receipt of the 12th volume of the Asiatic Researches

Dr Wallich presented to the Society in the name of Dr Gilman of the Medical Board the *Historia Universalis Asiatica* of Joannes Baptista de Grammoye Dr Wallich also communicated a drawing and description of the *Camellia* first Among the various and valuable additions which the Botanical Garden has received from the successful Researches of the Honorable Mr Gardner, are specimens in full blossom and the ripe fruit of the genuine Tea plant *Thea viridis* and its nearly allied neighbour, the *Camellia* Of the former there is only one shrub at Katmandoo growing in the garden of a



Cashmoerian, where it was originally introduced from China while a young plant. It has attained the height of 9 or 10 feet producing abundance of blossoms, and ripe capsules annually from September to November. Mr Gardner has caused several offsets to be taken from it but they have unfortunately failed though they continued very vigorous for some time after they had been put in the ground. Other trials are intended to be made and Dr Wallis has no doubt that both the Tea shrub and the Nipaul Camellia will before long be introduced into such parts of northern Hindostan as may appear best calculated for their successful cultivation. The Camellia was discovered by Mr Gardner on the mountains of Sheopore and Chandraghree which form the boundaries of the Valley of Katmandoo to the North and South. It grows to a considerable size throwing out numerous leafy branches and producing blossoms during the rainy season succeeded by abundance of fruit which ripens in the course of three months. It is so like the Tea tree in its leaves and blossom as to be easily mistaken for it. The leaves on being dried have the peculiar fragrance of Tea. The natives however use it for no other purpose than that of fuel.

Colonel Mackenzie presented an Account of the present state of the ancient city of Beejapore formerly the Capital of the Adil Shahi Dynasty of the Mahommedan Kings of the Decan by Captain George Sydenham drawn from an attentive Survey in 1811.

The following curiosities have been presented since the last Meeting.

An Alabaster tablet inlaid with stones of various colours arranged in the form of flowers to imitate the mosaic work of the Taj at Agra by the Honorable George Dowdeswell Esq.

An Egyptian pebble a Sea Coconut and a specimen of limestone from Nantes by Mr Gibson.

(Govt Gaz)

*Saujour Island*—The Committee for the management of affairs of the Society for the cultivation of this Island, proceed silently but effectually in their labour. Dr Dunlop who is to superintend the clearing of the Island has gone down to take possession accompanied by his assistants and active operations may be expected soon to commence. A fact has transpired which shews the value attached to the land by some of the best informed natives as well as the probability of their veneration for the Island as a place once

sacred to their religion, being productive of the best consequences. One of the most wealthy of the Hindoo natives of Calcutta, Baboo Ram Mohun Mullick, made an offer to the Society yesterday, to take from them a thousand biggahs of the land at Saugor, at a stated rent per biggah to be fixed by them, and to lay out on it six thousand rupees, in tanks, religious buildings and cultivation, with the erection of accommodation for the labourers, to sustain the loss if any should accrue on the speculation himself as it was a work of religious merit, but to pay into the hands of the Society any profits which might arise from it, as the undertaking was disinterested as far as pecuniary gains was concerned.

As our own religion enjoins us to acts of this nature as fully as that of the Hindoos can do and if any doubts should be entertained on that question as we have what is called among us public spirit and philanthropy, both perhaps less known to them we shall be proud to see that these can do for us whatever the piety of the Hindoos can effect, when *real good* is the object to be promoted, and in the emulation which may be thus excited to see the ends of the Society constantly and rapidly advancing towards their attainment.

*December 22, 1818*

### COMMERCIAL REPORTS

Our commercial information from China furnishes us with the state of the markets both in Cotton and Opium the latter under date of the 8th of October, but the former extending to the 20th of the same month. Our correspondent states that on his arrival at Canton from Bombay on the 23rd of July the Hong merchants offered only 12 taels for the best Bombay Cotton but finding that the Bengal ships had sold their cargoes at this price the Bombay Cotton was kept back for a better market and in the course of twenty days some alteration took place in the prices. The Bengal ships now sold from 12 8 to 13 taels and the Bombay at 12 2 12 4 12 7 and 13 taels. The Captains of the China ships sold theirs from 13 to 13 2 and the Company's Revenue Cotton brought 14 5. The Company had sold their two third Revenue and one-third Bownagur to their Captains in Bombay at 160 rupees per candy, which the Captains resold there to free traders for the English market at 270 and bought Bownagur, Margrole and Poorsunder Cotton at 180 rupees per candy on board.

It is added that very low Cotton Goods, Raw Silk, or Silk Piece Goods would be exported from Canton for Bombay this season, in consequence of their high prices. The exportation of soft Sugar would amount it was thought to 45 000 peculs, and of Sugar Candy to about 45 000 tubs.

The quantity of Malwa Opium imported at Macao, amounted to about 2200 peculs, and was selling at from 580 to 590 dollars per chest. At Whampoa there had been 800 peculs brought by American and other vessels, which was selling at 660 dollars. The Bengal Opium in Whampoa, brought 1190 dollars. The Turkey Opium, of which there was about 1200 peculs in the market, was selling at 550 dollars, and this and the Malwa had the most rapid sale.

We have been furnished by this occasion with accurate lists of the several ships' cargoes of Cotton sold in China during this last season, with the prices brought by each, as well as the total quantity imported, and also with a list of the quantities of Opium imported at Macao and Whampoa, during the season, distinguishing the different sorts. We give these in details for the information of our mercantile readers.

Note—It being an object with the importers to conceal the quantity of Opium at Whampoa, it cannot be accurately ascertained but at Macao where as the article passes Custom house for the payment of Portuguese duties, the stock on hand is always a matter of notoriety.

A letter which had also been sent to us from the same quarter under date of October 8th, enters more fully into the particulars of the Opium market, and though a duplicate of this has already transpired, we deem it right not to withhold the information it contains from such of our readers as may not have seen it. The writer says, the unprecedented importation of Malwa Opium with a portion of Turkey has had the effect of completely depressing the market in this article. The quantity of other Opiums however is not the sole obstacle to the sales, the weight and quantity are universally objected to. The Benares is avowedly better this year than the Patna, from the circumstance, it is thought of the inundations not being so extensively felt in the one district, as in other, and some chests have been sold more readily from 1150 to 1160 Spanish dollars. For the Patna of this season 1200 dollars were obtained for a few chests, either bartered for Sugar, &c. or sold on time but the purchasers have since declared that they resold them at considerable loss, and even the second buyers after trying their quality were most anxious to return their bargains. Were the loss weight (about six or eight catties per chest) the only grievance, it might be easily ascertained, and allowed for, but it is considered that this deficiency is a consequence of

the general deterioration which is known to be great for on submitting the old and new to the test the latter is found to yield considerably less true Opium than the former To quote prices would be difficult when no real offers are made an American being at the date of this letter lying at Whampoa, and supplying the market with seven hundred and fifty peculs of Malwa Opium, besides which there were about two thousand peculs more at Macao It is thought that if thirty chest of new Malwa Opium were forced into the market at once 1100 dollars could not be procured besides the risk of further depression

The opium on hand is considered to be more than the consumption requires so that delay would not produce a high price Five chests of old Benares were sold a few days prior to the sailing of the East India for 1250 dollars at one month's credit and Patna brought 1300 dollars

The state of remittance presented another embarrassing feature of the season Bills public or private were not to be procured and for Syca the high premium of eight per cent was demanded and only a small amount at that rate could be provided The Chinese authorities had for a long time resisted all applications for leave to export Dollars but as the Company had prepared a quantity for shipping by H M brig Bacchus and obtained leave to export them a modified permission was expected also for individuals

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*December 25 1818*

*Calcutta*—The only incidents of town news that we have been able to collect are neither numerous nor interesting Complaints regarding the state of the streets and roads, and accidents arising out of it form the chief features, and it is hoped that the publicity given to these will effect the end intended by it

The Cholera Morbus has not yet entirely ceased and tho' the poorer classes of natives are chiefly the victims of this disease it is said that there are still instances of Europeans suffering from it though we have no knowledge of these particular cases

The Bank of Bengal have elected John Melville Esq and James Mackillop Esq as Directors of that Establishment in the stead of Eneas Mackintosh Esq and Thomas de Souza, Esq who go out by rotation at the end of the present year, and the former of whom is proceeding to England on the Honorable Company a ship Marchioness of Fly

Patrick Mastland and W. A. Brewer, Esqrs have been appointed Sheriff and under Sheriff of Calcutta for the year 1819

The young gentlemen educated in Mr Farrell's classical and commercial Academy at Chowringhee, underwent their examination on Wednesday the 16th instant, pursuant to the notice given to that effect in our Journal of the 15th and the result, according to the testimony of those who were present on this occasion, was highly flattering to the Pupils themselves, and furnished the most satisfactory proofs of the talent and vigilance of their teacher

The examination of the Pupils which took place at the Durrumtollah Academy on Tuesday last, was equally satisfactory to the friends of the pupils educated there, as to the visitors who attended on the occasion. A letter from Gopee Kissen Deb, the father of one of these children who has been educated at this Academy, pays the highest tribute to the zeal and talents of the Teacher and his Assistants, and the view which this Hindoo parent takes of the probable consequences of the good education of native children, as elucidating the question that has been often agitated, whether intellect is universal or only confined to a small part of the globe, is at once interesting and highly philosophical

The Editor of the Government Gazette has anticipated us by a day in the insertion of the interesting Conference on the practice of burning widows alive, from the pen of the virtuous Reformer of India Ram Mohun Roy. It was sent to us for perusal, and feeling as that Editor has done, that it was too short, and we might add too good to be curtailed or given in abstract and yet too valuable not to be given all possible publicity to we had already prepared it for the press, from a hope and firm belief that if anything is likely to influence the opinion or the practice of the Hindoos in this particular nothing is more calculated to effect it than arguments drawn from their own sacred books to prove that it is not necessary to future happiness

We cannot withhold our tribute of praise to the excellent Account of the late Masquerade as contained in the Letter of a Correspondent to the Editor of the Government Gazette, and as our own was necessarily imperfect from the short period allowed for its preparation we are the more glad to see parts and characters noticed which we had altogether omitted, or but hastily adverted to. The poetic address of the Magician, and his injunctions to his Fairy train, as well as the Song of full harmony, needs no encomium, since they need only be read to be admired, for their happy adaptation to the occasion, and we may add the spirit and truth. It

is with feelings like those which evidently actuated the writer of these lines, that Entertainments of this nature should be visited, as persons so inspired create an atmosphere of delight around themselves, and extend its genial influence to others. Vulgar and malicious personalities find no place in their sources of enjoyment, but all is as the Entertainment was intended to be, in the language of the Magician, a scene in which we should behold

Every breast with joy efflowing  
Every face with pleasure glowing

With such feelings as these, carried into parties convened professedly for pleasure and delight, there would be no want of enjoyment, since those who possessed the disposition to receive it, would from the same cause have the talent of communicating it to others, and we should not then hear of twenty dull and insanthropic characters, who have no relish for scenes of gaiety, forcing themselves into such places almost against their will, and then retiring to complain of the dullness of which they themselves were the principal cause.

*Theatricals*.—We are happy to be able to announce that the performances at the Chowringhee Theatre are about to be renewed, and we trust that they will meet with all the encouragement to which the dignified and intellectual pleasures of the Drama are entitled. The Managers of the Ladies Assembly, not being aware of any Pieces being in preparation, had fixed their next Assembly for Friday the 1st of January, but on bearing from the Managers of the Theatre that they intended to present the community of Calcutta with a representation on that evening, the former obligingly waved their intention regarding the Assembly, and postponed it to the following Friday. The only two days on which the audience can have the honor of the Governor General's presence among them are on this and the following day, and Saturday being objectionable from its close approach to the Sabbath, the most eligible arrangement that can be made is that now adopted, in which an alternate series of Friday will occur for both the Theatre and the Assembly, without their interfering with each other. The Pieces announced for representation are *Bon Ton*, or *High Life and Stairs*, and the *Wags of Windsor*. To those who have seen those Pieces before at Chowringhee it will be unnecessary to say any thing to prepare them for the pleasure which their repetition is likely to afford.

## RELIGIOUS SECTS

*Some account of the Sect of Ismaeliyahs, who frequent Mecca on Pilgrimage, and are found both in India and Syria drawn up at the request of the late Mr Burckhardt*

The Ismaeliyahs are a sect of Shi'ahs, who take their name from Ismael the son of Imam Jaffer Siddik, the sixth Imam, as they consider him as the true heir of the Imamet. they do not acknowledge Moosa and the last five Imams. This sect flourished under the Egyptian Khalifs, and in a Dynasty in Irak founded by Hassan Sabah. It seems to be unknown in India.

The *Ali ilahiyahs* are common in India, they hold that celestial spirits have frequently appeared in palpable shapes, that God himself has been so manifested, particularly in the person of Ali Morters, whose image as Ali Allah (Ali God) they deem it lawful to worship. They believe in the Vicem psychosis and abstain from animal food. They believe that Ali returned to the sun, which is himself, and is therefore worshipped. They deny the authenticity of the Koran as now extant. They say that God has often manifested himself in the human shape that Mahommed was only his messenger, and that God perceiving the insufficiency of Mahommed, assumed the human shape as Ali to supply his defects.

The Borahs acknowledge the twelve Imams and do not deny the circumstances which distinguish them from the above sects. They are settled chiefly at Ahmedabad, they were converted from Paganism upwards of five hundred years ago by Mullah Ali in Gujrat. In the reign of Firuz Shah some of them became Sunnis. They are generally merchants or mechanics. They send a fifth of their gains to the Syeds of Medina and pay eleemosynary alms to the chief of their learned to be distributed among the poor. They are temperate. They have often endured persecution from the orthodox Sunnis.

They are under the government of a hierarchy, and wear at their orisons an appropriate dress which they daily wash with their own hands.

In addition to Mr Colebrooke's information it may be added that Khaf Khao the celebrated historian of the family of Timur relates that he had conversed with some learned Doctors or Ulema of the Ismaeliyahs, who also go under the name of Chiragh Kosh and Rafzi, (lamp extinguishers and heretics) of Ahmedabad who are by the Shi'ah Doctors reckoned unbelievers. He was intimate with Mullah Jewan, the Mujtehed and Chief Priest of the sect in Ahmedabad and asked him the grounds of their bad character, as heretics and lamp-extinguishers. Khaf Khan was shown the volumes of

their Divinity and the reasons of their opinions were explained to him with great frankness and although in reality in all their opinions they originally accorded with the Shias except only that in addition to the twelve Imams they rank Ismael as a thirteenth Imam and do not admit of marriages celebrated to last only a short limited time yet on this account the Imams Ulema deny their right to the appellation of Musulman and in Persia the Doctors of the Shah sect persecute with great asperity such as live in that country, putting numbers of them to death and banishing others. This sect offer as a proof of the Imamship of Ismael the fact stated in the *Kulem*, which is the chief book of Shah tradition where it is written that Imam Musa Kozim called his favorite son Ismael in his boyhood *Imam* and that the words of an Imam are never vain. Such is the leading argument which they adduce in support of their Ismaelism. As for the charge against them as being *cheragh kush* (or lamp-extinguishers) says Khafi I have found nothing either in their books or customs to support it, to justify bestowing that name upon them except only that Molla Jewan tells me that on the 15th of Ghedir Khore on the 18th Zilhaj which the Imamias reckon among their stated Ides they have great rejoicing. Their detractors allege that having buried a jar in the earth they sift flour into it and are guilty of the heinous crimes and immorality laid to their charge.

The name *cheragh kush* arises from their assertion that they meet male and female in one place extinguish the lamps and then groping about each seizes one of the other sex that whoever this may be mother, daughter or sister cohabitation ensues on the spot.

A more particular account of the general belief of the Musulmans is one which I had from Mahommed Ali Nalia a well informed Mahomedan. It is believed that on the 18th of Zilhaj all meet and the whole congregation of both sexes go by night into a room in which is a lamp that all the women cast off their drawers which are mingled together and put on a high place of the chambers. One end of a string is then tied to a goat's neck and the other end fixed to the lamp. A noise is made to terrify the goat which running off overturns and extinguishes the lamp. The drawers are then pulled down and each man in the dark lays hold of one pair. The light being again introduced each man seeks for the woman who owns the pair of drawers he has got and be she his wife his sister his mother or daughter with her he cohabits during the ensuing year.

The *Sadikiyahs* are mentioned in Mr Colebrooke's *Payer* as another Sect who are disciples of Syed Kabeer ud deen who was descended of Ismael, the son of Imam Jafer. They also



are accused of impieties, similar to the *Ismaelijahs*. There are many of them in Hindoostan and the Panjab. They are chiefly merchants, and pay a fifth of their gains to the descendants of Syed Kabeer, who are their priests. They are zealous Shiaks.

[ N B January—March, 1819 was not available ]

April 2, 1819

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The Bachelor's Ball to the Ladies of the Presidency was held on Monday evening and went off with great *eclat*. Notwithstanding the extreme heat of the night, the company did not separate till past four o'clock on Tuesday morning.

Last Sunday night, a violent storm of wind and rain came on suddenly. Considerable damage was sustained in several parts of Calcutta and we are informed that the temporary stables belonging to the Body Guard at Balligunge were levelled with the ground during the equal.

We understand that during a severe north wester at Kedgerie, on the same evening two men were unfortunately killed by the lightning. One of them was a Lascar belonging to one of the Honorable Company's Row Boats, the other a Peon of the Kedgerie Dawk Boat, three men of the same boat's crew were much hurt. The hair was singed from their legs, and their bodies were lacerated in several parts.

A new musical Society has just been established in Calcutta under the name of the *Amphion Club*. The number of members is limited to forty, each member to pay an entrance fee of *twenty* Rupees and a subscription of *sixteen* Rupees per month, to be collected a month in advance. Each member to be entitled to an admission ticket on Visitor's nights for all the ladies of his family and he may be able to procure a Visitor's ticket, upon sending *ten* Rupees with the application to the Managing Directors. The meetings are to take place at seven o'clock in the evening precisely when the instrumental music will commence at half past nine the Directors are to stop the music, and the President for the evening is to take the chair at the Supper table. He is not on that evening to be at liberty to hand any lady, but is to seat himself at the head of the table and call for the glees and catches as specified upon the card of arrangement, at half past eleven precisely, the President is to quit the chair, after which on no account, is a cork to be drawn. It is also declared, that no songs shall be called for, while the President is in the chair, by any one but

himself The following gentlemen have been requested to act as Directors for the first Quarter —

Major General J S Wood,  
James Young, Esq  
The Hon'ble C R Landsay  
William Prinsep, Esq

The first meeting to be held on the 12th instant, at  
Mrs Hasties's Assembly Rooms

[ Govt. Gaz ]

April 4, 1819

### DISTINGUISHED PERSONS IN INDIA

General Munro, of whom such honorable mention is made in Dispatches from India, is a person of great powers of mind and practical skill in the difficult art of administering the government of large provinces in times of confusion and danger After attracting the notice of Government during Lord Cornwallis's Mysore war, he was appointed by that nobleman to be one of the assistants to Colonel Read, in settling and governing the provinces conquered from Tippoo In 1799, he was selected by Lord Wellesley (to whom he was personally a stranger) to administer the government of Canara, to which the province of Malabar was afterwards annexed After rendering an important service in this situation, he was appointed by Lord Wellesley to a similar office, in the extensive and valuable provinces ceded by the Nizam in 1801, in commutation of his subsidy, and his conduct in that situation, not only attracted general applause, but was equally beneficial to the inhabitants and to the Company A few years ago he returned to England, and on the renewal of the Company's Charter, was for many days consecutively examined for several hours before the House of Commons, when his evidence excited the surprise and even admiration of all parties in the House He then was sent to Madras (to which establishment he belongs) by the Court of Directors on an important duty connected with the permanent settlement of the revenues at that Presidency and we now find him actively employed as a soldier, with his usual success, and general satisfaction

Perhaps a few words relative to some of the other persons who have lately distinguished themselves in India, may not be unacceptable to our readers

Sir John Malcolm's services and writings are already familiar to the public. Mr. Elphinstone, the author of the History of Cabul, and Resident at Poona, is brother of Lord Elphinstone, and nephew of Lord Keith, and Mr. Elphinstone, the Director. He is a Civil Servant of the Bengal Establishment, and we believe, was a short time at the College of Calcutta. He was afterwards appointed by Lord Wellesley to be Secretary to the Resident at Poona; and he attended the Duke of Wellington as Interpreter and Civil Secretary, during his campaigns against the Mahrattas, being present at every battle, and mentioned with honour on every occasion by the Duke. At the peace he was appointed Resident at Nagpore with the Rajah of Berar, whence, on the resignation of Sir Barry Close, he was removed to Poona.

Major General Sir David Ochterlony is an Officer, whose recent services are too well known to require notice here. The first great act which formed his reputation was his memorable defence of the city of Delhi, against the troops of Scindia, during Lord Wellesley's Mahratta war; on this occasion the protection of the great Mogul Shah Aulum was intrusted to him, and was of the utmost importance at the crisis of the war. It is needless to state, that General Ochterlony fulfilled every duty confided to him with signal success, and that his subsequent progress has confirmed every expectation of which his earlier achievements hold out the promise.

Mr. Jenkins, the Resident at Nagpore, is celebrated for being, perhaps, the most distinguished Student of the College at Calcutta, where he acquired various honours and eminent proficiency in two, we believe three, of the Oriental languages. Having chosen the diplomatic line, Lord Wellesley nominated him to be Secretary to the Residency with Scindia, in which situation he was exposed to great personal danger from the violence of Scindia, his escort was attacked, his baggage plundered, and himself imprisoned, here his firmness and courage were as signal as his academical attainments, and he was finally rewarded, after a due course of honourable service, by being appointed to succeed to the Residency at Nagpore. It will be observed, that Mr. Jenkins, as well as Mr. Elphinstone, have uniformly been foremost in every action with the enemy, and are noticed in every despatch for their "gallant example to the troops."

The history of the Rajah of Sattarah, now restored to the rights of his ancestors, bears great analogy to that of the Rajahs of Mysore, first controlled by their ministers, afterwards deposed by the Mahomedan dynasty of Hyder (a common soldier), and finally restored by the British government. The Rajah of Sattarah is descended from the Mahratta

Servajee, who at early age, and in the plenitude of the Emperor Aurungzebe's power, took up arms against that celebrated conqueror, occupied the flower of the Moghul army, and the personal attention of the Emperor for many years, and finally established the Mahratta power. In process of time, the authority of Servajee's detachments was usurped by their minister, called the Peishaw, who confined the Prince, but used his name to strengthen his own authority. The Rajahs are now restored to their former condition; and may the event be as auspicious as the restoration in Mysore! It is a most curious fact, that the Mysore horse, who, in Hyder's time, ravaged the gardens within the vicinity of Madras, are now the most useful of our auxiliaries, and, under the command of Capt. Grant formerly of the Madras body guard, and other British officers, are in the front of every engagement and are the terror of the Pindaries, and the more regular cavalry of the Peishwa, and all the other Mahratta chieftains.

## HINDOO TORTURES

The Journal of the American Missionaries at Bombay contains the following narrative —

We have witnessed a horrid specimen of the Hindoo religion. It was at a village, called by the natives Kamatapur, &c—the town of the Kamatees, who are a Telinga people, from the opposite side of the peninsula. The affairs took place at the temple of Kandoba, or Kandoba Roa, an incarnation of Mahadeva in a human form, in which character he destroyed the demon Manimal. To this god, two persons, a man and a woman of low caste, made a vow. The man, as was said, made his vow, and performed it, for the purpose of obtaining greater bodily strength and vigour, and the woman that she might obtain an offspring.

The vows were performed by making offerings to the idol, and by torturing themselves before the temple. The affair began with music and dancing before the door of the temple, or rather by a barbarous jangle of harsh sounding drums and pipes, and by a sort of heastly play somewhat resembling the plays of dogs or monkeys.

After this the offerings were made. They consisted of a small quantity of boiled rice, a few small cakes, several kinds of colouring stuffs or sacred paint, burning of incense, a drink offering of toddy, an intoxicating liquor taken from the palm tree, besides a number of other things which were all placed

on a little spot of ground previously figured by red lines variously intersecting one another

After these offerings were made, the sacrifice of a kid was performed. The person who principally officiated at the sacrifice was an old man almost naked, with long black hair, hanging frightfully over his shoulders and face, around his loins a broad belt strung with a number of bells, also bells around his ankles and a heavy hempen rope for flagellation in his hand, making altogether a very horrid appearance. The kid was brought, and waved around the spot where the other offerings had been made. It was then seized by the demon like man, who began to run round the car, which was the engine of torture and at the same time to tear open with his teeth, the throat of the kid and to suck its blood. While he was doing this, the clang of music the yell of the people, the crowding howling and pushing around him exhibited a horrid and diabolical scene. After the monster had thus torn the kid and drank its blood, he was caressed and revered by the people as a superior being, and they were as eager to touch him as though the touch of him was sufficient to communicate some invaluable blessing.

The car just mentioned consisted of two cart wheels upon the axis of which was perpendicularly erected a pole ten or twelve feet in length. On the top of this perpendicular pole another pole about twenty five feet in length was so fixed horizontally, that by means of ropes fastened to one end of it, the opposite end might be led down to the ground, or elevated at pleasure to the height of about twenty feet. Near the end of the pole to be thus elevated was fastened on it a cloth or a kind of canopy and directly under this canopy was fastened a rope for suspending the person voluntarily devoted to torture.

All things being made ready a young man loaded with red and yellow paint came forward. Preceded by musicians and followed by a train he began to circumambulate the temple making a circumference of about thirty rods. After going round the temple several times in this way two iron hooks, having each two prongs thrust through the skin and principal muscles on the small of the back were made fast to the end of the pole which was let down near the ground. Instantly the ropes at the other end were pulled and the poor frantic creature was drawn up to the height of about twenty feet and there fastened. The music struck up, and a noisy group seized the ropes fastened to the car and drew it six times round the temple making the circumference as before mentioned, the man at the same time scattering the dust of chunda wood on the crowds under him. When he was let down, the people manifested the same eagerness to touch

him, as they did before to touch the monster who had sucked the blood of the king.

After this man had performed his vow, a female was suspended on the hooks, and drawn round in the same manner. She seemed to manifest greater fortitude and contempt of pain than the man, for, while the weight of her body was entirely suspended on the hooks in her back, she voluntarily flung herself about by a variety of action, which must have greatly augmented her sufferings.

After she had been drawn five times round the temple, she was let down and led away amidst the congratulations and applauses of the multitude. Thus the scene closed. Several others, it was said, stood bound by their vows to the same idol, to inflict the same tortures on themselves in the course of a few days.

*April 6, 1819*

*Ajmeer . . .*

A race of low cast wretches, called Meenahs, inhabit many of the hills and jungles of Rajepootana, they are much addicted to thieving and have been committing depredations on the Ajmeer frontier lately, which rendered it necessary to send a force against them from Nusserabad. The Meenahs, however, disappeared among the jungles, and none of the detachments sent in pursuit of them, were lucky enough to come up with them. But when their haunts are ascertained, they will be punished, and an end put to their atrocities. The Bhattees, too, have lately been committing depredations on the Bunkerah territory. They took and plundered Dadrerah and several other places, which were a few months ago given up to the Rajah's people, they have however evacuated them since, and have retired to their habitations in the desert, where they are perfectly secure until the rains set in as at no other season of the year can troops set against them from the want of water. These two classes of banditti, with the Bheels in the Candahar quarter, who are a similar class of people with the Meenahs, only remain now to disturb the central provinces of India, but by a judicious distribution of the regular troops they will all be soon suppressed. That such rabble should exist in a country which has long been a scene of anarchy and confusion is not at all extraordinary when we consider the daring outrages of the dacoits in the lower provinces, even to this day although these provinces have enjoyed a just and vigorous Government for more than half a century.

Only a few years ago the upper provinces were overrun with Googers and Mehwattees so as to render travelling without a strong guard impracticable. Both have been completely suppressed, and the name of neither the one, nor the other, at the present time, is scarcely ever mentioned. The increase of trade in consequence of the suppression of these free booters, and opening the navigation of the Jumna, is immense. The increase of the customs at Agra last year was upwards of a lac and thirty thousand Rupees, this year it will exceed two lacs, and it will go on progressively increasing for many years to come, as Rajepootana improves, and the wealth of the inhabitants enables them to procure luxuries of which they have been long deprived [Ind Gaz

*Saugor Island*—We are happy to learn that the operations in progress for clearing Saugor Island go on prosperously under the judicious and active management of Dr Duolop. Full employment is given to about eight hundred men, and they have already cleared more than one fifth of Saugor proper. A passage of considerable breadth has been opened across, and the labours of the workmen are at present carried on about a mile and a half from the stockade. From the inconvenience and delay occasioned by having to proceed to this distance daily, and to convey water &c for the use of the men, two other stockades are to be created one on Saugor, from which the operation of clearing will advance in two directions, so as to join again finally at the south point of the Island, from which the workmen will then proceed back in a similar way. Tents have been sent down to accommodate the men within the new stockades.

No tigers have been at all seen, since the visit paid by the two at the commencement one of which was killed and the other wounded. The noise of the work serves to keep them at a distance or they are not so numerous on the Island as was at first imagined. The vestiges that have been met with of former buildings show that the Island must have been once the abode of busy throogs, and present an interesting field for the investigations of the Oriental Antiquary. The present prospects are sufficient to warrant the belief that at no distant period the Island will boast of a renewed population, employed in the pursuits of industry when we may also expect some light to be thrown on its ancient state [Guard

*Calcutta*—On Saturday the 27th ult about the middle of the day, a fire broke out in the Dinga Bunga, near the Circular road. A fresh breeze blowing at the time, the flames spread with a terrible rapidity, and soon consumed a great number of native huts. Two men lost their lives on this

unfortunate occasion one of whom is said in the frenzy of despair to have thrown himself into the burning ruins of his dwelling, and so to have perished

*Calcutta Library Society*—This Society is at length in full operation, and offers to the reading part of the community an excellent opportunity of perusing all the best new works, in every department of science, at the least possible expense

The Library now contains about 2,700 volumes, and receives almost every month an addition of select new publications from England From the circumstance of the Books coming out in duplicate, the Society have it in their power to sell off one copy, and thus they do at the prime cost and charges, so that the Public may purchase them at prices comparatively trifling

This Establishment manifests the public spirit of a few gentlemen, who wish to make it the basis of an extensive and general Public Library, and we cannot too strongly urge the propriety of supporting it From the increased value of the stock, it appears that it is necessary to raise the terms of admission, but as this increased donation does not take place till the 1st of May, the Public have the option in the interval, of entering as Proprietors, at the original low price

We believe it is the wish of the members to have periodical meetings on appointed evenings, for the reading of any new scientific Papers that may be sent to the Society, and for general conversation on literary subjects

A General Meeting of the Proprietors took place at the Library, on Monday the 29th of March, when the following Resolutions were adopted —

That it is the unanimous wish of this Meeting that the Society be continued

That no Subscribers shall in future be admitted, but that the present ones have the option of becoming Proprietors on the original terms of donation, namely, 100 Rupees

That the Monthly subscription of Proprietors be raised from 6 to 8 Rupees, from the 1st of April

That after the 1st of May next, the donation of those wishing to become Proprietors shall be 200 Rupees

That Dr W Russel be elected President of the Society

That the new Committee be composed of the following Gentlemen for the ensuing year, viz

Reverend J Parson.

James Calder, Esq

James Young Esq

G J Gordon, Esq

That J Robinson Esq be Secretary



That the Committee shall meet to transact business on the first Friday of every month, at 9 a m

## SHIP BUILDING IN INDIA

*To the Editor of the London Times*

Sir,

From the prevalence of the dry rot in the British Navy and the scarcity of oal timber in England, the practice of building ships of war of teak wood, in India, appears at present to be encouraged with the highest patronage and to be likely to proceed to considerable extent. Besides other ships of war that had been built, and that are building on the coast of Malabar, I learn by some of the recent accounts from India, that six frigates were about to be laid on the stocks at Trincomalee, and that a ship of the line (the first of the class that had been built in Bengal) had been lately launched from Mr Ryd's yard, at Calcutta, with great eclat, and honoured with the name of the Governor General. To those old fashioned Englishmen who have been accustomed to exult in the prosperity of the native manufactures and productions of their country, it must occasion surprise, that the launching or the building ships of war in India should be matter of rejoicing to any British subjects except to those who have the chance of profiting by the employment that afford. The practice if expedient can only arise from a melancholy necessity but introduced as it can only be in the way of experiment it may still remain as questionable in point of expediency as it is in policy. Many arguments have been adduced against the measure which appear to deserve very serious consideration and having been recently urged with confidence and ability by a writer who has treated largely on the circumstances from which its advocates have endeavoured to justify its adoption they come recommended to the attention of public men at a very seasonable time and with peculiar weight.

*From Mr William's Essay on the Dry Rot and the Cultivation of Forest Trees*

If the cause of the rapid decay of timber in houses and ships and the defalcation of a due supply by the diminution of our woods and forests, have been fairly investigated in the

preceding pages, we need not be surprized that a degree of despondence has been excited in the minds of many, who could not discern any effectual remedy for these evils. For this, however, I trust it has been shown that there is no occasion, but it may not be superfluous to add a few remarks as an attempt has been made to take advantage of this despondency, for recommending the building of ships of war in India, and in order to secure success to this project, we have been told, that the average duration of British built ships of war does not exceed eight years, that teak is a very durable timber, that there are ship-builders in India perfectly capable of executing any order with which they may be intrusted that by this means the average duration of ships of war may be increased from eight to twenty four years, which will be an immense saving to the country at large, that the forests of India have been surveyed by order of the Marquis of Wellesley, and that the East India Company have in consequence purchased more wood land Messrs Money, Pering, Layman, and others, seem to think that the advantages will be immense, and that by the judicious regulations adopted to prevent the felling of young trees, and securing the plantation of naked tracts of land in India, our provinces there in a few years will yield inexhaustible stores for the dock yard. All this sounds very prettily, but the pamphlets containing the information, I imagine, were written, when the authors were on their voyage from India and before they had seen the extensive wastes of old England. However whether they were so or not, there is not evidence before the British public to support these assertions or to justify such inferences.

The facts appear to be briefly these —On account of the neglect of planting whatever may have been the cause, our country is greatly disforested so that at the beginning of the war, the dock yards were not furnished with any large store of seasoned timber and, on account of the scarcity, and perhaps from a hope of a more early termination of the war, timber was not cut down in quantities sufficient to allow it proper time to season. Hence the urgent demand for ships of war occasioned them to be built in a hurry from timber too small and unseasoned and this and other causes, which may easily be obviated in future have certainly occasioned the loss of a few ships by decay in a very short time. Yet the act of an individual, or of a nation, at a moment of extreme danger and alarm ought not to be taken as a criterion of their general actions. British built ships have heretofore lasted for many years, and their durability, I doubt not, will be increased far beyond what it is at present.

The *Sovereign of the Seas* was built at Woolwich, in 1637, and lasted 47 years. The *Royal William*, of 100 guns, was built at Portsmouth in 1719, was sent to the relief of Gibraltar in 1782, and bore the flag of the Port admiral at Spithead, in 1805. The *Achilles*, built by Mr Barnard at Harwich, in 1757, was a good ship in 1770, and was sold in 1784. The *Montague*, built at Chatham in 1774, was in service in the Channel Fleet in 1800. A great number of ships of war and merchant vessels might be mentioned, were not these sufficient to wipe off the stigma of the short duration of our wooden walls.

The durability of teak wood appears to be unquestionably greater than that of oak, but a very simple experiment on that wood will convince any man of sense, that it contains a principle, over which the workmen have no control, which will always occasion ships built of it to wear loose on their fastening, far more than those built of oak, at least for the first twelve or eighteen months of actual service.

The assertion that Indian built ships are cheaper than British, appears totally destitute of foundation for full one third of a ship, when she goes to sea in India, is European produce, and that which is Indian, namely, the hull of the vessel, when brought into the Thames, before it is again fit for use, costs in general about one third of what it might have been built for here, of oak. Various arguments have been urged in favour of Indian built ships, 'but that Indian built ships are cheaper,' observes the very intelligent Macpherson, 'is a new discovery, for that they were found to be *more expensive than any other* not very long ago, is evident from the following unquestionable documents. By a minute of the Governor General in Council dated the 12th of August, 1791, it is stated, that the low price of Rice in Bengal might render the exportation of it to other parts of India a very extensive and profitable business were it not checked by the heavy expense of Indian shipping, and by the other necessary charges (Report from the Committee of Warehouses relative to the cultivation of Sugar dated February the 29th, 1792.) Strong solicitations were made to the Court of Directors, when British ships were taken up during the American war, to carry out military stores to suffer these ships to be sold in India. Under such permission the freight was very low, as the owners considered the sale of the ship in India as the certain means of realising a little fortune. These applications have been repeated from that time to the present day (1812). Such sale, however, would have been impossible if teak ships could have been bought at as cheap a rate as the British. If these facts require further proof, it will be found in the proceedings of the Marine Committee

of Bengal in 1793. They say, the Americans actually build ships with a view to dispose of them here and to get a large profit because they can afford to sell cheaper than we build (Third Report of the Special Committee dated the 25th of March, 1802). And on the contrary to allow Indian built ships to come to England it was condition that they must be sold in this country. This was certainly a condition imposed and was considered a very great hardship.

Thus, it is abundantly evident that they are not cheaper and never have been. But if they were they advocated for it themselves state the necessity of planting and there is other evidence that there is not sufficient timber for building many ships. When there is any demand the timber is raised to an exorbitant price frequently fluctuating from 12 to 40 rupees for the same quantity and description of timber may it can not always be procured so that it may be wanting altogether.

This is still more evident from the General Kyd, of 1200 tons built from saul sissoo and teak at Bengal by Messrs Kyd. The first estimate 24th of January 1811 was 370 000 sicca rupees (46 250l). When it was found there was some prospect of building there the estimate was raised to 400 000 rupees (50 000l). And in a letter from Robert Kyd one of the builders dated Bengal Nov 21 1812 he says — I will not engage to build another Indiaman unless the materials are supplied to us or a year's previous notice to collect them, without any limitation as to cost.

Although the Honorable East India Company may have documents to prove that there is no great risk of a deficiency of wood in India the arguments I have adduced appear to me fully sufficient to establish the point I have in view—the encouragement of planting in the United Kingdom since if it were true which it appears it is not that Indian built ships are cheaper than British still it would be highly impolitic to remove our dock yards from the Thames to the Ganges and thus expose the bulwarks of our strength to the caprice of our neighbours or which is the same thing place them at such a distance from our native shores and almost unguarded that the enemy might cut them off at one blow before it was made known that we were actually at war for our physical force in the East is comparatively trifling. If we consider that immensely extensive and populous empire reaching from beyond the mouths of the Ganges to Cape Comorin and from that southern extremity of India to the Gulf of Bombay the Company have the command of the whole coast except the trifling settlement of the Portuguese and the territory of the Poonah Malhattas. The

Nizam of Deccan, the Nobob of Oude, the Nabob of Arcot, and others, from Cape Comorin, to the source of the Ganges about 1500 miles, may be considered as holding their dominions under the protection of the Company, and all this extent of country is held in subjection by about 30 000 Europeans. Supposing that every man, woman and child was a soldier, and every soldier a hero these are but a handful and if not assisted by the native troops would be unable to resist the attack of an enemy of any considerable prowess. But, in fact it is not by the force of arms but by the superiority of their government and the justness of their dealing that the Company command so vast an empire.

The slavery and oppression which the natives suffer under their own Princes, exhibit the British Government to them in a very favourable point of view, and should the Indian trade ever be thrown quite open and greedy adventurers, by fraudulent dealings, or improper conduct incense the natives against their rulers it cannot be imagined that they would suffer themselves to be mastered by so small a force. In 1786, the number of natives employed in the different manufactories of goods for the Company was estimated at 6 000 000, and since that time they are most probably doubled.

*April 9, 1819*

*Bombay*—The Editor of the Bombay Gazette says Though we cannot boast of Indigo Factories or vie with the sister Presidency in the multiplicity of their auctions of their shops, and other establishments yet it will no doubt be satisfactory to know that through the exertions of two praiseworthy individuals, a windmill has been erected for the expression of the vegetable oils and a manufactory of soap has been established which is capable of being much extended when it is understood that soap of good quality may be procured at 3 rupees per manded

*April 11 1819*

### WARREN HASTINGS

That superior and shining talents and the highest determination of character in life do often emerge by the force and energy

of individual powers from humble and obscure origin, is a fact which perhaps has never been better illustrated than in the instance of subject of the following memoir, whose great abilities and application raised him to the most eminent and important situations which almost ever fell to the lot of one less than a monarch, and we are always happy in having an opportunity afforded us of impressing upon the rising generation, that *Palma non sine pulvere*. The prospects of Mr Hastings in the early part of his life were not the most brilliant. Although descended from an ancient family, which formerly held considerable landed possessions, his more immediate ancestors were not in affluent circumstances. His father, who was a clergyman, and enjoyed a benefice at Churchill, a village near Daylesford in Worcestershire, seems to have left him entirely without fortune, for the expense, as well as the charge of his education, devolved on his uncle, Mr Howard Hastings, who sent him to Westminster School. On the death of this relative he was thrown entirely upon the care and kindness of strangers, Doctor Nichols, the Head Master of Westminster having generously offered to furnish money to complete his education at Oxford, to which place he had recently been removed,—Mr Creswick, an Indian Director, and executor to his uncle, proposing at the same time to send him to Bengal, with a writer's appointment, when his education should be completed. Whatever Mr Hastings' pecuniary circumstances were at this period, the offer of Dr Nichols is a strong presumption in behalf of his talents and character as a youth.

Mr Hastings, availing himself of the kind offer of Mr Creswick, left England in the Winter of 1749, arrived at Calcutta in the ensuing Summer. His introduction into public life may, therefore very properly be dated from this period, for he says of himself, in his defence to the impeachment which followed his return from India, 'With the year 1750 I entered the service of the East India Company and from that service I have derived all my official habits, all the knowledge which I possess, and all the principles which were to regulate my conduct in it.' Whatever, therefore, were its advantages or disadvantages Mr Hastings was fairly prepared to participate in them all. He was acute, observing, and enterprising and was soon placed in the midst of affairs with great exterior advantages. He was at first attached to one of the factories in Bengal, from which he was soon sent on business into the interior parts of that province, where to novelty of scene, were added opportunities for study, and interesting motives for inquiry, which Mr Hastings seldom permitted to pass without profiting by them. He applied himself assiduously to the attainment of the Persian language, and to the inquiry into the nature and circumstances of the English establishments in India.

In 1756 Surajah Doulah, having made himself master of Calcutta, issued orders for seizing all the English in Bengal, and Mr Hastings was one of those who were carried prisoners to Moorshadabad, that Tyrant's capital. Even at that Court, Mr Hastings acquired protectors, and received marks of favour. When Colonel Lord Clive retook Calcutta, Mr Hastings served as a volunteer in his army, and was present at the night attack of the Nabob's camp. On the restoration of the East India company's possessions by Lord Clive, Mr Hastings returned to his civil employments, and when Surajah Doulah was deposed, he was appointed the English minister at the court of his successor. In that post he recommended himself still further to notice, and in 1761 was made a Member of the Government of Bengal. About 1765, Mr Hastings returned to England, but having brought with him only a part of his acquisitions, and his remittances of the remainder, owing to some circumstances failing he employed all his interest to be allowed to return to India, and it is a curious fact, that this very person, who afterward became all powerful with the Company, could not at that time obtained such a permission. He therefore applied himself to the cultivation of literature, and to the enjoyment of the society of men of genius. The year after his arrival in London, he submitted a proposition for establishing a professorship for the Persian language at Oxford, with a view, among other motives, to his obtaining the emoluments of that situation in aid of his own income, which proposition was never seriously considered, probably owing to the following unexpected event.

In the winter of 1766, Mr Hastings, being examined at the bar of the House of Commons on some affairs of the East India Company attracted general notice by the masterly and comprehensive nature of his statements and the consequence was his appointment in 1767, to be a member of the council of Madras, with a provision that he was to succeed to the government. In the former situation he remained till 1771, when the Company appointed him Governor of Bengal, which was confirmed to him under various acts of the British Parliament till 1784, when he returned to England.

It is impossible to touch upon the scenes of Mr Hastings' interesting and splendid government over an extent of territory as large and as populous as all the nations of Europe united but with great delicacy and discrimination. To screen the public delinquent is among the greatest public crimes and to traduce the character of individuals is the blackest of private wrongs but to shun both these mistakes if the subject of the government of Bengal were entered upon at all would demand a more laborious investigation than our pages permit us to allot to it. But those who are desirous of a circumstantial narrative of the transactions of those thirteen years, we may refer to Dr Watkins's Memoirs of the life of

Sheridan, Part 1st, where an apparently impartial, as it is a clear, statement will be found Suffice it to say, that on the 4th April 1786, Mr Burke exhibited, before the House of Commons twenty-two articles of impeachment against Mr Hastings the result of which was a trial, which commenced in Westminster Hall on the 13th February 1788, and seven years afterwards on the 23rd of April 1795, judgement was pronounced by the Lords on the charges, most of them severally, and Mr Hastings was acquitted of them all

The unprecedented duration of the trial was on evil of an enormous extent, both as it bore upon the public and Mr Hastings, but it was more especially grievous to the latter The expenses to the public, of this trial, amounted to more than 100 000 l and Mr Hastings law expenses to more than 60,000 l In consideration of the latter, and of his services, the East India Company voted him an annual pension of 4000 l, for twenty eight years and a half, amounting to 114 000 l of which the Company gave him 42 000 l in advance and lent him beside 50 000 l \*

We believe that the general opinion now, is that Mr Hastings was the victim of political intrigue, and that in the attack on him there was more of party purpose than of personal vindictiveness though his alleged oppression in India furnished captivating themes and gorgeous colouring for the admirable displays of eloquence to which this trial gave birth His acquittal was therefore, not merely an absolution from crime, but a verdict—that the man so long and so dreadfully persecuted had been the saviour of our Eastern Empire Such, by those best acquainted with Indian affairs, he has been almost unanimously esteemed

Mr Hastings' literary attainments are certainly very extraordinary for a man who passed more than 33 years of his life in active scenes of business in such a service as that of the East India Company, and that entered upon before he was 17 years of age His literary productions are numerous but the following will sufficiently establish his reputation as an author — Narrative of the Insurrection at Benares 4 to 1782, Review of the State of Bengal during the last three months of his Residence 8vo 1786, Memoirs relative to the State of India, 8vo 1786, Answer to the Articles exhibited by the Knights, Citizens and Burgesses, in Parliament assembled, 8vo 1788, Speech in the High Court of Justice in Westminster Hall, 8vo 1791 Dictionary of living authors 8vo

Mr Hastings was a man possessing great urbanity of manners and a most conciliating disposition, from both of which causes may be attributed the friendships which he formed with persons of the highest distinction Dr Samuel

\* Annual Register 1795—but there have been latter grants



Johnson, and his biographer, James Boswell, Esq speak of Mr Hastings in warmest terms, the latter says, "Warren Hastings is a man whose regard reflects dignity even upon Johnson, a man, the extent of whose abilities is equal to that of his power, and who by those who are fortunate enough to know him in private life is admired for his literature and taste and beloved for the candour, moderation and mildness of his character

We saw him within these few years when called on as a witness by the House of Commons, and never beheld a more dignified and fine looking old man. His noble countenance, his graceful form his urbane demeanour, were calculated to make a strong impression, and no one could look upon him without saying internally—that is no common character—that is an extraordinary Being. Such at least were our feelings before we were told that this was the famed Warren Hastings.

Mr Hastings brought from India a quantity of precious jewels which the revolution in that country threw into his hands. These were principally presented to Her Majesty and there is to be seen at this day in Buckingham House the throne of the Bengal Sovereign almost covered with diamonds. These offerings inspired the belief that the Governor General himself was possessed of inexhaustible wealth—a belief which future events showed to be unfounded.

Mr Hastings married a widow lady with some family but has left none of his own. He was a Doctor of Civil Law, and a Member of the Privy Council. During the latter years of his life he was much attached to horticultural amusements and he died at his seat Daylesford House Worcester-shire on the 22d ult. in the 86th year of his age beloved by all who knew him and universally venerated. This sketch indeed renders his memory but feeble justice. His biography is a desideratum to Literature and to History—the former of which he adorned and to the latter of which his actions belong being those of one of the greatest and most distinguished individuals even of our prolific era.

## VACCINATION IN INDIA

The Board of the National Vaccine Establishment have lately received from Seringapatam a curious and important Memoir on Vaccination in that part of India, by the Rev I A Dubois Missionary in the Mysore author of a Description of the Character, &c of the people of India and long a most ardent and zealous promoter of the Vaccine. The

following short abstract of this communication cannot but be interesting to the public —

Mr Dubois states that Vaccination was introduced into Hindoostan in the year 1802, and was warmly encouraged by the British Government

The natives, however, displayed a violent aversion to it from several causes—

The first proceeded from a hatred to all innovations

2dly A rumour arose that this was a design of the English to affix an indelible mark on certain persons, and that all the males so impressed were, when they grew up, to be forced into the military service, and the females to be concubines

3dly The Hindoos had always considered the small pox as a dispeosation from a Goddess named Mahry Umma, or rather that the disease was an incarnation of this Deity into the person infected They endeavoured to propitiate this Goddess with offerings and sacrifices, but should the patient die, the relatives dared not weep, lest the Goddess should overwhelm them with greater calamities

From these causes Vaccination was at first only submitted to by Christians

Dr Alex Anderson, Snperintendeot Surgeon of the Mysore country, thought proper, with the approbation of the Snpreme Council at Madras, to engage the Rev M Dohois to exert his influence to overcome the prejudices of the natives He accordingly drew up several tracts in Indian languages, and he set out upon a tour to disseminate the Vaccine Several Indian Christians were selected and instructed to aid him in his labours

At first much confusion arose, and some failures occurred by other practitioners who had mistaken a spurious disease for the true Vaccine But this opposition gradually declined, in consequence of the complete success which attended the regular Vaccine, and the natives became persuaded that the Goddess Mahry had chosen this mild mode of manifesting her self to her votaries, and might be meritoriously worshipped under this new shape

M Dubois solemnly declares, that he and his Assistants have vaccinated nearly a Lac, or One Hundred Thousand persons, and that he has not heard of one case proving fatal, nor a single well authenticated instance among this large number, of the Small Pox occurring after the regular Vaccine

He mentions, that the vesicles are apt to be broken by the coarse blanket dress which is frequently worn, and the friction often produces an ulcer These cases were re vaccina-

ted, but he observes a singularity that this second operation rarely takes effect, if performed sooner than two or three months after the first

A circumstance of a very agreeable nature is also noticed, that the Vaccine frequently puts a stop to the intermittent fever, which is prevalent in that country M Dubois asserts, that he knew instances of its curing quartan fevers which had continued four or five years

He compliments, highly, the Government in India, for the measures adopted to extend Vaccination, he mentions, that Native Vaccinators are appointed in every district under the superintendence of English Medical Gentlemen, with liberal salaries, from which he indulges the reasonable expectation that at no remote period, the Small Pox shall be entirely extirminated in that country, where in former times, before the introduction of this wonderful preservative, whole districts have been, occasionally, almost depopulated by the ravages of the Small Pox

This communication of M Dubois is accompanied by accurate tables setting forth the several Castes and Numbers in each province who have undergone Vaccination at his hands making an aggregate of 93,734 persons

## BURNING OF WIDOWS

Several months ago in the vicinity of Chaudernagore, a female victim was immolated on the funeral pile under circumstances peculiarly affecting. She was a young woman who had been recently betrothed to a young man of the same town. Everything was prepared for the celebration of the nuptials, which had been fixed for the next day the relatives of both parties had arrived from a distance to honor the marriage with their presence and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. On the preceding evening however the bridegroom was taken ill of the Cholera Morbus and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride she instantly declared her determination to ascend the funeral pile of her betrothed lord a long debate was hereon held between the relations of the bride and the priests respecting the legality of the act, the result of which was that in such cases the shasters, considering the bride as bound to her husband by the vow she had taken permitted a voluntary immolation on the

funeral pile The next day, therefore, instead of the music and joy which had been anticipated, the bride led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband

We have heard that another of those abominable human sacrifices took place on Tuesday last at Chitpoo, the victim being a young widow of 21 years of age! We are informed too that an equally horrid exhibition, called the Churuck Poojah, in which the most cruel tortures are self inflicted by fanatical devotees, is to take place to day, under a Christian Government! and on the Festival of Easter! while we are actually celebrating the Resurrection of the Saviour of the World!

On this occasion we cannot refrain from giving insertion to the following letter to shew that while Christians are thus indifferent to the execution of those cruel and bloody rites, a large and powerful class of Hindoos themselves are shocked at the practice, as being nothing short of wilful and deliberate Murder!

*To the Editor of the India Gazette*

Sir,

Without wishing to stand forward either as the advocate or opponent of the co cremation of Widows with the bodies of their deceased Husbands but ranking myself among Brahmuns who consider themselves bound by their birth, to obey the ordinances and maintain the correct observance of Hindoo law I deem it proper to call the attention of the public to a point of great importance now at issue amongst the followers of that law, and upon the determination of which, the lives of thousands of the female sex depend

In the year 1818, a body of Hindoos prepared a petition to Government for the removal of the existing restrictions on burning Widows in cases not sanctioned by any Shastur, while another body petitioned for at least further restrictions, if not the total abrogation of the practice upon the ground of its absolute illegality Some months ago too, Bykunthnauth Banoorjee Secretary to the Brahmyu or Unitarian Hindoo community, published a tract in Bungla a translation of which into English is also before the public wherein he not only maintains that it is the incumbent duty of Hindoo Widows to live as ascetics and thus acquire divine absorption

but expressly accuses those who bind down a Widow with the corpse of her Husband, and also use bamboos to press her down and prevent her escape, should she attempt to fly from the flaming pile, as guilty of deliberate woman murder

In support of this charge, as well as of his declaration of the illegality of the practice generally, he was adduced strong arguments founded upon the authorities considered the most sacred

This tract we hear has been generally circulated in Calcutta, and its vicinity, and has also been submitted to several Pandits of the Zillah and Provincial Courts in Bengal, through their respective Judges and Magistrates. It is reported too, that consequent to the appearance of that publication, some Brahmans of learning were requested by their wealthy followers to reply to that treatise, and I was therefore in sanguine expectation that the subject would undergo a thorough investigation.

This report has now entirely subsided, and the practice of burning Widows is still carried on, and in the manner which has been declared illegal and murderous. At this I cannot help astonishment, as I am at a loss to conceive how persons can reconcile themselves to the stigma of being accused of woman murder, without attempting to show the injustice of the charge, or if they find themselves unequalled to do that, without at least ceasing to expose themselves to the reiteration of such a charge by further perseverance in similar conduct. I feel also both surprise and regret that European Gentlemen who boast of the humanity and morality of their religion, should conduct themselves towards persons who submit quietly to the imputation of murder, with the same politeness and kindness as they would shew to the most respectable persons. I, however must call on those Baboos and Pandits either to vindicate their conduct by the sacred authorities, or to give up all claims to be considered as adherents of the Shastars as if they do not obey written law, they must be looked upon as followers of blind and [un]changeable custom, which deserves no more to be regarded with respect in this instance than in the case of child murder at Gunga Sagur, which has long ago been suppressed by Government

March 27, 1819

HURRIHURANUND

April 13, 1819

[ Madras — \* \* \*

We must not omit to notice a work which has just been completed at the Madras Commercial Press. It is the New Testament, translated from the original Greek into Telooqoo,

by Mr Pritchett, a learned Missionary. We trust the object of the pious labourer may be accomplished, in the general diffusion of the divine precepts contained in the Gospel, and the consequent conversion of the heathen and idolatrous to the pure and holy religion of Christianity. The Teloogee Translation of the New Testament is in two volumes, comprising 888 pages octavo. The Teloogee types have been principally cast by Mr Urquhart, at the Commercial Press, by whom the work has been printed, in a manner very creditable to that establishment. Mr Urquhart, with a laudable zeal, is now actively employed in casting Canarese types for another edition of the work in that language.

*Reminiscences*—The annual meeting of the Society for educating the poor of Bombay, was held in Saint Thomas's Church, on Tuesday the 16th of March, when Henry Meriton Esq. one of the Vice Presidents, was unanimously called to the chair. The meeting was rendered peculiarly interesting by the presence of several ladies, and by the public examination of the children. The boys and girls were arranged in classes, and as each class finished its exercises it passed in review, exhibiting to the directors and ladies present their work, the children who had distinguished themselves for proficiency or good conduct were then ranged in advance of the others when the venerable the Archdeacon, in the name of the Society, presented them with honorary medals, with a short and impressive address.

The appearance of the children was highly gratifying, and the meeting particularly noticed the great improvement made by the boys in reading and cyphering under the national system adopted in England by which the children are taught to comprehend what they read, especially their religious instruction by the mode of questioning them in their lessons.

The report of the managing committee was next read communicating to the Society the gracious reply of the Honble Court of Directors in favour of the Institution and that the Governor in Council had in consequence authorized the payment as a monthly donation, of 500 Rupees, but subject to a further reference to the Court. The Report noticed the arrival of a master and matron from the national society, who had taken charge of the boys' school, and after giving a detailed account of the central schools together with that at Surat and Tannah, and mentioning the assistance which the committee were affording to regimental schools, the Report stated that the committee were endeavouring to extend the benefits and influence of the natives, in which they had derived much assistance from the ready co-operation of a Mollah Firoze, the learned editor of the *Deastur*.

In the two Central European Schools there are about 60 girls and 80 boys fed and supported by the Institution, besides a few hall boarders and about 30 day scholars, in the schools at Surat and Tannah there are about 60 more, in the three native schools established on the Island of Bombay there are about 150, but the number varies much. If to these we add the different regimental schools, there are probably not less than 500 children who are brought under the influence of the Society.

## CORRESPONDENCE

*To the Editor of the Calcutta Journal*

Sir,

As one who contributed his mite towards the establishment of the Lying in Hospital I beg through the medium of your Paper to inquire, whether the Institution be still continued, not having for a length of time heard or seen any signs of its existence. And the removal of the Superintending Surgeon to Cuttack suggests the enquiry.

If, for the want of objects for the exercise of the laudable intentions of the public the Institution has ceased I think Sir, the public are entitled to a statement of the Funds, and if a balance be in the Treasurer's hands, that a meeting should be convened for its application.

To continue the hint I would vote that the balance, if any, be appropriated in the first instance to the relief or discharge of Christian insolvent debtors confined in the Jail of the Court of Requests and if more than sufficient for the purpose to be extended to the debtors in the City Jail.

Your obedient Servant

A SUBSCRIBER TO THE INSTITUTION

*Calcutta, March 27, 1819*

*April 18 1819*

## MOHAMMEDAN SECTS

Having in one of our Numbers given a former brief account of a sect of Mohammedans called Ismaeliyahs which was originally drawn up at the request of the late African Traveller, Mr Burkhardt a writer at Bombay has followed it

up by an account of the Borahs, another sect of Mohammedans with whom the Ismaeliyahs are often confounded

The sect of Mohammedans denominated Borahs who have long attracted the attention of the learned in India with little success, lately had a grand festival in the city of Surat, the seat of the pontificate to celebrate the circumcision of the son\* of the late pontiff, and nephew of the present Holy Father, who succeeded to the cushion on the death of his brother a few months ago

These people stile themselves Panchotnee, professing to follow the five persons, of what they stile the holy family, viz, Mohammed, Ali, Fatima, and Hassan and Houssein, but are divided into some different sects, each taking the name of one of their ancient mollahs, as the designation of their tribe, and in common with all Shiahs, using the hand, or panja, as an emblem of their faith

The first of these are the Daoudes who are most numerous To these are added in the following order —

Schismatics	2 Sulimanees,	} Who say that the 12th Imam, ( whom the orthodox expect ) is dead
	3 Jafferees,	
	4 Ismaeliyahs,	
	5 Mendiyaes,	
	6 Rejumse	

They do not admit even of religious mendicants, when they assemble to pray in their mosques, everyone has his own separate mat, their usual dress is laid aside, and clean cloths of a peculiar form are put on, and a small cap on their head The feats stiled by the Sunnees *Gerouge*, and which consists of striking themselves with sharp instruments, which however do not inflict wounds in the faithful and pure, they look on as a species of leger demain or deception, in common with every person (not of the same sect), who has witnessed them

During the days of Mobarram when the Sunnees build taboots in imitation of the tomb of Hassan and Houssein and spend the time as a kind of festival the Borahs confine themselves to their houses, and mourn the death of the brothers with all the demonstration of a sincere grief

They are distinguished in their dress by no peculiarity, except in the colour of their turban which is a kind of yellow drab, some of them wear white ones, but rarely of any other colour, tho' they are readily distinguished from

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\* The boy is since dead, but if we recollect right, the present High Priest is not a relative, but only an esteemed disciple of the last one, Abdul Ali



the other tribes by some peculiarity of feature and the care they take of their beards

The Mollah likewise issue passports to heaven which are deposited in the coffins of the deceased

After death, the corpse is made pure by extracting the contents of the intestines and alimentary canal

The Borahs are well known on the west of India, and are chiefly engaged in mercantile or mechanical pursuits they are temperate in their lives using great frugality in all things they are well disposed and their perseverance and successful industry is proverbial, in short they are singularly industrious sparing no labour or pains to increase their wealth, and so subtle and inventive that they would if possible extract gold from ashes, there are none that excel them in this character, not even the Jews and Banians, the former being perhaps the most crafty of all men, and the latter so exceedingly cunning that according to a vulgar phrase they will over reach the devil

In temporal as well as spiritual concerns this extraordinary tribe are ruled by their pontiff who is held in as high veneration by them as over the Roman Catholics held the supreme head of their church in the zenith of the papal authority The Holy Father is assisted by his council and issues his orders through his vizier or prime minister which are scrupulously obeyed by his followers, and as in all ecclesiastical governments the high priests and lesser clergy are the organs of communication with the flock The priests are esteemed as a learned body proficient in the language in which their law is written they are generally brought up in the college at Surat which belongs to them, and is superintended by their supreme ruler who has himself a most valuable collection of Arabic books The whole of India is divided into governments which are conferred on high priests who are generally nearly allied to the Holy Father and these again subdivided among the lesser clergy The laity pay the greatest attention and respect to their priests who interpose their authority on all occasions of dispute the criminal records seldom exhibit instances of their having recourse to public justice and no government in the world can be better regulated the greatest concord and harmony prevailing among them

In spiritual matters they are rigid in their discipline and associate with no other sect of Mohammedans their bigotry prevents them from serving other rulers than their own consequently they have never enjoyed any political authority and with affairs of state and politics they never meddle They conciliate the rulers of the country, on all

occasions, but their pontiff is too sacred a character to be viewed by vulgar eyes consequently no interchange of visits takes place between him and any of the officers of government their conduct being the same in all the countries wherein this widely scattered people are to be met with renders it the best means by which they can preserve their neutrality. The late Holy Father, with a view no doubt to raise himself and people in the estimation of the world contrived to prevail on Scindhia, once to visit him near Ougein. Scindhia has always particularly respected holy men and the shrines of reputed saints of every persuasion but this feeling was not sufficient to induce him on this occasion to condescend to honour his holiness for after considerable negotiation it was agreed on that this prince should be received on a mound of great value which was to be carried away with him and thus the supreme head of the Borahs was honoured with a visit from the Maharajah which cost him several lacs of rupees.

Borahs of this tribe who are known under the name of Chota Jumaut do not probably exceed in number one hundred thousand \* yet they are to be met with in every city and town of note in India, accounts from Surat state that many have come from very distant parts the cities of Poona Boorhanpoor Ougein Lucknow Diblee &c &c and the countries of Kathiawar and Kutch on the borders of the Indus &c to witness the late ceremony which was celebrated with unusual magnificence the pontifical palace was splendidly illuminated for many days in the best taste and skill of artificers from Hindoostan and Goojerat and representations of trees shrubberies and flower gardens in wax were displayed to gratify an admiring crowd these added considerably to heighten the grandeur of the Shuhurgusht or procession round the city which lasted from eight o'clock at night till four in the morning. In the procession were observed seven elephants on one of which rode the new made true believer in all the pomp of eastern grandeur while superb fireworks were let off occasionally as he advanced of various forms, representing animate and inanimate things such as trees ships, tigers elephants, men &c. This highly interesting spectacle far surpassed any of the kind which that celebrated city often affords to its immense population.

For the comfort and reception of strangers and outcasts hundreds of houses were rented to hold them they were all entertained during the time of their stay at the

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\* Chota Jumaut—this is an epithet applied to these people by the Sunnees who stile themselves the Burrah Jumaut

pontiff's expence, who considered them as his own guests. The preparations must have cost considerably more than two lacs of rupees, presents were distributed to all the tribe, agreeably to their offerings, and respectable visitors of the city did not go away empty handed

It is reported that on this occasion a Borah was exceedingly anxious to see the Holy Father, ( for among themselves even, it is only occasionally that he is to be seen ), and after being repeatedly denied on account of the poverty and dirtiness of his appearance, he said that he could take no excuse, as he must see him in performance of a vow he had made. At length he was admitted into the presence, and presented his Holiness with a bill of exchange to a large amount, as an offering, before he retired

The following instances of frugality in Borahs are told, which must establish their claim to pre eminence in this particular over every other race of people known—A wager was once laid that a Borah would beat a Banyan in economy, and to put it to the test it was determined to give to one of each a beetlenut, with a prohibition against either of them using any other, until these were finished, and a promise of reward to the person who could preserve his longest. All the natives of India are equally fond of the beetlenut, and cannot go without it, consequently each was obliged to make use of the only means he had of enjoying this luxury. After a considerable time the parties were called on, in order that the bet should be decided. The Banyan had nothing to produce, while the Borah shewed his entire, and won the prize. It appeared that the Banyan ate his, by duly cutting off small pieces, which in length of time, consumed it entirely, while the Borah tied a string to his, and daily kept sucking it, by which means it was entire when the other was quite gone.

The Borahs object to *ragree* (treacle) as a sweetener, it not being so economical as sugarcane, the first is eaten up and is of no further advantage, while in respect to the latter, they have the pleasure of extracting and drinking the juice, and feeding their goats with the refuse, which produces milk, and of the dung of the same animals fuel is made, with which they boil their *kichurhee*, and this sugarcane becomes a most essential support to them!

A Borah having to undertake a journey from Surat to Baroach, a distance of thirty six miles, before he left home gave his wife charge of the house, under most particular instructions to be observed during his absence, founded on the strictest economy, he told her how to fasten the house door at a particular hour, what to take for her meals, and how much rice and ghee &c as well as how she was to dress herself. The obedient wife promised adherence, and confor-

med to the instructions on her husband's departure. The husband proceeded on his journey, thinking on his affairs, for nothing else ever occupies the attention of a Borah, and by the time he arrived near Khum Chuokee, which is half way, he began to reflect on the instruction which he had given to his wife, and whether he had omitted any thing material, when he discovered that he had neglected to tell her not to push the wick forward in the lamp with her finger, but to use a very thin stick, to save the oil, which would naturally cling to her finger. This great omission preyed so much on his mind, that although it was a sultry day in April, with a hot wind blowing, he could not resist the strong inclination he had to return, and give her this fresh injunction, he accordingly took off his shoes, and placing them under his arm retraced his steps homewards, and when arrived, after the necessary precaution to see who was there, was accosted by his wife, with, "Well, what has brought you back so soon?" "Oh" replied he "I forgot to tell you to employ a very thin stick to poke up the wick of the lamp with, when it gets dull, lest you should use your finger, to which too much oil will adhere." On this the wife said that she would attend to it, but added, "you, who have an eye to economy, in thus fruitlessly returning home have you not worn the soles of your shoes?" "No my dear" he answered "I have taken good care of that, by putting them under my arm, as it was no part of my first intention to return on getting to the Chuokee I'll put them on again, and pursue my journey." With this he departed.

## ACCOUNT OF THE KINGDOM OF KACHAR OR HEERUMBA

( From the Friend of India )

The various countries which lie to the east of Bengal and occupy the space between Sylhet and China are on many accounts highly interesting. Visited only in a slight degree by the Musulman conquerors of India some of them as Munipoor, boast of uninterrupted freedom from foreign conquest, even from time immemorial and the account given in one of the earliest volumes of the Asiatic Researches, of an expedition against Assam by the Musulmans as late as the latter end of the seventeenth century and of the difficulties they encountered in penetrating the country, plainly evinces that the conquest of these parts was rather nominal than real and

effective They are likely, therefore as far as they are Hindoo, to afford that assistance in future researches relative to the antiquities of India, which can scarcely be expected in other parts completely subjugated by the Musulman power They are moreover interesting from their forming precisely the spot where the languages of Hindoosthan and China meet and as far as it is possible amalgamate with each other the exact spot where the polysyllabic and monosyllabic systems unite in a manner sufficiently entertaining to those who delight in philological researches So interesting indeed did these countries appear to one in India a few years ago who after every thing said against him will be ranked by posterity among the benefactors to British India the late Dr Claudius Buchanan that as early as the year 1806 he offered the Missionaries at Serampore the sum of Five Thousand Rupees to meet the expenses of the journey if any suitable person connected with them could engage in a journey from Sylhet to China for the sake of exploring the intermediate countries Whatever may be thought of this offer many reasons unite in rendering even the rude tribe of these mountains in a certain degree interesting Among these we lately gave a very brief view of the tribe who are termed Koonkees and we now proceed to another to one indeed which claims for itself the name of a nation and boasts of regal power the Kachareesa

The kingdom of Kachar or more properly of Heerumba, lies within that space which in Arrowsmith's map extends from North lat 24 to North lat 27 and from East long 92 to East long 94 It is therefore about a hundred and forty miles in length from north to south and about a hundred miles in breadth from east to west On the north it has for its border the Brhmaputra and the kingdom of Assam Its west border is formed by the territory of Jyuntia inhabited by the Khashya tribe its south border by the districts of Sylhet and Tipperah or more properly Tripoora while eastward it extends to the small but ancient kingdom of Munipoor, in reality held by the Burman Government The ancient and proper name of the country is Heernumba although the people are known by the term Kachareese The word Kachar is probably the same with Kaclar a steep place or a precipice The people seem to have derived their name therefore merely from the circumstance of some of them inhabiting the skirts of the lofty mountains of Heerumba

This kingdom small as it is includes two provinces quite distinct from each other that generally termed *Kachar* which is the most southerly part and borders on the British territories and the province of *Dhurmapoor* which lies northward of the main ridge of mountains From the great difficulty which attends crossing these mountains the inter

course between the two province of Kachar and Dhurmepoor is almost wholly suspended during the rainy season

The ancient capital of Heerumbe was the city of Gooaharee, situated in North Latitude 25, 45, about twenty miles north of the present capital, Khaspoor. It was erected on the skirts of the main ridge of mountains, amidst a number of small hills. Although nearly deserted now, it is held in much veneration, and from the prevalence of a singular idea among this nation, it is supposed to be the repository of great riches. The idea is this, that it is unworthy of a king to take possession of and enjoy riches amassed by the labours of his predecessors. Hence it is generally believed among the Kechareese, that the riches of the former sovereigns of the country lie buried among the hills in the vicinity of Gooaharee.

The present capital of Heerumbe is Khaspoor, which is situated upon the banks of the Mudhoora, a small stream just emerging from the mountains, and famous for the clearness of its waters. Under the former sovereign Raja Krishua Chundra this capital flourished greatly, and was ornamented with buildings of brick and wood. But upon his death, about the year 1811, his successor Raja Govinde Chandra from the idea of being more safe in proportion as he approached the British territories removed his court to the city of Dood patti, (if such a place may be said to deserve the same,) situated on the banks of the Boorak, about twenty miles south of Khaspoor. In consequence of this step, the latter capital was immediately deserted and the buildings it once boasted are now nearly level with the ground.

Dhurmepoor was formerly a place highly important. It is situated in a fine extensive valley upon the banks of the river Kupih to the north of the main range of mountains. It lies about sixty miles north of Khaspoor. It once contained a strong fort, and in extent and population rivalled the capital, forming the chief seat of trade between Jyuntya to the west, Kachar to the south, Assam to the north and Munipoor eastward. Its importance, however, is greatly lessened with the decay of its trade, through the unsettled state of the country and the incursions of its predatory neighbours, particularly those on the side of Munipoor. It has often revolted through the oppression of its sovereign, the Raja of Khaspoor. The revenues of this province, while it retained its trade more than equalled those of all the rest of Heerumba taken together.

The principal rivers in this small kingdom are, the two already mentioned the Kupih and the Boorak. They both originate in the mountains to the eastward, and running westward through these provinces empty themselves into the Bruhmapoetra. Previously to this, however, the Kupih takes

a northerly direction among certain of those mountains, and falls into the Bruhmapootra a little above Rangmati. The Boorak, after dividing itself into a considerable number of branches, which add in a high degree to the pleasantness and fertility of this little country, disembogues itself into the Bruhmapootra between Sylhet and Dacca.

Beside these two principal rivers, however, this fruitful country is watered by a number of smaller streams, the greater part of which pay their tribute to the Boorak. The principal of those which empty themselves into the Boorak from the north or rather the north east, are, the Bulishnr, the Goomra, the Teluchnre, the Mudboora, the Jhatinga, and the Cheeri. The chief of those on the south side which thus contribute their streams to the Boorak, are the Sonoi, the Rookni, the Gagra, and the Loongbi, which last falls into the Boorak below Bhanga.

That part of this country which lies immediately under the mountains, as it receives their various rills and streams in the rainy season from its low situation abounds with bogs, and marshes, and large sheets of water. These supply the country with fish in abundance but they render it almost impossible to travel from one part to another without boats, during the rainy season. The mountains in general are skirted with forests almost impenetrable, or with jungles formed by long grass in some instances and in others by the bamboo.

The northern parts of the mountains of Kachar are those which appear in the various maps of India under the name of the Garrow mountains. Those in the south or more properly the south east part of Kachar, are in reality a continuation of the Tripoora or Tipperah mountains, which after running northward as far as Khaspoor, turn abruptly to the west until they reach the Bruhmapootra. The utmost altitude of any of these mountains is scarcely a thousand feet above the sea, and many of them scarcely exceed six hundred feet in height. Those which run westward, however though no higher, are so steep that the water falls formed by the various precipices, render the passage to Dhurmapoor almost impracticable in the rainy season, and add greatly to the difficulty of traversing the country, for the sake of business, or of observation.

The range of mountains in this country contains three passes, through which men can travel with safety nearly at all seasons. Two of these intersect the mountains northward and lead to Dhurmapoor. They are known by the names of the Vickrumpoor and Dhashpoor passes. Of these two the latter is by far the most difficult. The third pass leads to Mumpoor. From Khaspoor the road by this pass enters the

mountains a few miles to the north of those termed the Bhoovana mountains. This pass is by no means difficult, and may be easily crossed in the space of two or three days, while that by Dhurmapoor is both circuitous and difficult, generally occupying from ten to fifteen days.

These mountainous passes, render forts in this country scarcely at all necessary. In case of necessity they sometimes throw up a kind of mud forts in the valleys, and enclose them with large timbers, elevating them into a kind of bastion at each corner. But in the passes among the mountains they have recourse to a singular method of defence against an approaching enemy. Choosing a spot where the mountain is steep and the pass beneath very narrow, they collect on the sides of the mountain immense heaps of stones for which they form a lodgement on the side of the precipice by driving stakes into the crevices of the rock, or by fastening trunks of trees horizontally along the sides of the mountain. These heaps of stones they increase in breadth and length according to the imagined number of the approaching foe. When the enemy has advanced so far into the pass as to render the effect almost certain, the stakes are pulled up the lodgement removed and the heaps of stones rushing down with irresistible force, completely overwhelm the helpless foe. Scarcely any thing in war is dreaded by the mountaineers therefore, equally with this stratagem.

There are, however, a few places in the country which are somewhat fortified. The chief of these in the southern part are Goomra, Vickrumpoor, Telam Khaspoor and in the northern part, Dhurmapoor and Deson. These places are strong by nature and at a small expense might be rendered nearly impregnable.

About forty miles to the south east of Khaspoor lie the Bhoovana mountains which remarkable amongst other things for a famous cave for generations the resort of a number of religious devotees who are often a terror both to passengers and to their own neighbors. It is within a few miles to the north of this that the noted pass to Munipoor lies, which as that country borders on the Burman empire and is now indeed held by them, may be regarded as the key to the country.

The population of the territory of Heerumba is not great and it is supposed to be rather decreasing than otherwise. This however arises wholly from the nature of the government and the unsettled state of the country which in itself produces nearly every thing necessary to the support or comfort of life. The number of families throughout the whole of the kingdom is supposed scarcely to exceed eighty thousand which at six individuals to each family will fall short of half a



million The mountains to the north are very thinly inhabited, a few Kacharese families are said to constitute nearly the whole of the inhabitants there, and their lowness constantly tends to diminish their number, through their being unable to protect each other The mountains eastward are chiefly inhabited by the Naga and the Koonleo tribes, neither of which are numerous It is chiefly in the plain country around Dhurmapoor, and in those parts which border on the British territories, that the bulk of the population is to be found, as, in the opinion of the natives, the vicinity of the English affords a certain degree of protection, without any actual interference on their part The Dhurmapoor province is supposed of itself to contain about thirty thousand families, and those on the borders of Sylhet and Tipperah rather exceed that number These latter are in general of Bengalee origin

The revenues of this thinly peopled territory have amounted in some instances to a lac of rupees annually, independently of the expenses of the various officers of government, who like those of their Burman neighbours receiving no kind of salary are left to pay themselves *ad libitum*, by fleecing the people whom they profess to govern and defend Such however is the fertility of the country, and the numerous advantages it possesses within itself, that its revenues under a wise government, which should administer justice impartially, and encourage trade and agriculture, might be increased to five times that sum, with real advantage to the people They have however greatly diminished since the death of Raja Krishna Chundra, and in the year 1817 they scarcely exceeded thirty thousand rupees, all intercourse with Dhurmapoor having been entirely cut off through the miserably distracted state of the country Want of room constrains us to reserve other particulars concerning this little nation to a future Number

April 20 1819

The following are from the Bombay Gazette and are sufficiently interesting to deserve republication

To the Editor of the Bombay Gazette

Sir,

In the preface to the Desateer, which has lately issued from the Bombay press under the superintendence of Mollah Feroz bin Haos an account is given of the manner in which

the original manuscript came into his hands, and declaring the one brought from Persia to be the only copy extant, as circumstances I have ever have come to my knowledge affecting the credibility of this statement, from authority on which I can rely, I beg to record the same in the columns of your Journal, confining myself to the recital of facts, and leaving to those more interested in the work, to draw what conclusions they may from my information.

During the life time of the late Governor of Bombay, Mr Duncan, three copies of the Desateer were seen in the hands of Mollah Feeroz himself, and were constantly carried by him to Mr Duncan, when engaged in looking into that work during his leisure hours for the purpose of being collated one with the other. One of the copies was brought from Persia, a second was sold to him in Bombay, and the third was procured by Mr Duncan.

With respect to the copy procured in Persia, I have no information of any kind, and shall therefore proceed to the second which was procured in India. About sixty years ago a Hindoostanee Moghul came from Dehlee to Surat, and brought with him the first copy of the Desateer known in these parts. From motives of friendship he gave the work to Jeewunjee Pudumjee Dastoor, a Parsee of great learning and a celebrated Astrologer, who set great value on it, and allowed his friends to take copies, after his death the book fell into the hands of his son Peshtun, whose mother carried it with her to Broach, when it was sold, and the purchaser took it to Bombay, and parted with it to Mollah Feeroz or his Father for a very small sum of money, some time after their return from Persia, as in the interim they had visited Broach and Surat, this may have occurred about thirty five years ago, and is well known.

Where Mr Duncan procured his copy I do not know, but it is supposed to have been from the North of India where he had numerous friends.

In Surat, at this day, eight or ten copies are to be met with, all taken from the one which is above stated to have been in the hands of Jeewunjee, and I have seen one of the copies written out, long previous to Mollah Feeroz's return from Persia, which places it beyond a doubt in my mind that this is quite unconnected with any copy, which Mollah Feeroz, may have picked up in Persia.

I remain, Sir,  
Your most obedient servant  
ZERTOOSHT

Bombay, 19th March, 1819

*Calcutta*—We ventured a few passing remarks on the incongruous and revolting association of Hindoo Tortures, inflicted on victims at the Churruck Pooja on Easter-Sunday last. We have since learnt that the exhibition of an act between a Hindoo Sais, and a woman who was understood to have been a Portuguese Christian, took place on the swing, which the most savage nations veil under the silence and seclusion of night, and which was here unblushingly performed in the presence of upwards of 30 000 people, and in the face of open day.

*April 25, 1819*

## INDIAN RESEARCH

*To the Editor of the Calcutta Journal*

Sir

I observe in your Paper of the 7th instant, a hint, that a likelihood exists of a system of Research being entered into, of a nature which will certainly be attended with the most important benefit to the Lovers of Literature and Antiquities, as well as to the world at large.

Although the hint alluded to, cannot have come directly from the Government yet such research is so likely sooner or later to take place under its sanction, that those who have any interest or pleasure in the contemplation of such an undertaking conceive its formation already in embryo.

The liberality of the present Government in every thing relative to the diffusion of knowledge and the encouragement of Literature is so manifest in all the actions of the Most Noble the Marquis of Hastings that there is little fear of my being mistaken. If I should be I despair of any future administration in this country patronizing an object so desirable, and so generally required.

Research into the manners arts and sciences of nations and sects now no more has in every age been the delight of men of enlarged minds and it is thus that we have not only obtained a knowledge of customs which prevailed at the first dawning of civilization but seem as it were to have brought before us, and to have become intimate with the very people whose acquirements and characters have been so ably traced.

No country possesses objects of greater antiquity curiosity, and interest, or is more highly worthy the attention of the diligent enquirer than India a portion of the globe which

was refined, I may say, when all Europe was in a state of barbarism, the cradle, as it may be called, of all that has ever been interesting to man. Yet notwithstanding the lapse of centuries since its incorporation with the British empire, no Government has had munificence enough (with the sole exception of the present) to hold out any extraordinary encouragement for individuals to perfect themselves in the different Oriental Languages, the acquirement of which is the *primum mobile* of Asiatic Research of every kind.

The professions of the present Most Noble the Governor General immediately on his arrival in India, and the stimulus of reward held out and bestowed by him, have had the most happy effects, the cultivation of the then almost neglected Indian dialects has become general in every quarter of our Indian possessions, and the Presidency of Fort William, in particular, now boasts a number of proficient in every class of Oriental Science. None amongst your numerous readers will accuse me of saying too much, when I state that Indian lore has obtained more patronage, its students received more rewards, and drawn after them more candidates for fame, since His Lordship's arrival, than at any former period.

Certainly, then, the present appears to be the fittest time to carry on the Research alluded to, and as every person should endeavour to add to a general list of *desiderata* for an undertaking of such universal benefit I take the liberty of stating what in my humble opinion should form a few of the leading features of enquiry.

1st A detailed account of the vast and magnificent remains of ancient architecture which exist in every part of the Peninsula particularly in the south of India.

2nd Fac-similes of all inscriptions found on stone or metal. These might determine many points of Hindoo chronology now disputed, or correct unfounded opinions.

3rd General collections of images ancient coins, scarce manuscripts, plants fossils petrifications and all other curiosities both natural and artificial.

4th Enquiry into customs prevailing in particular districts.

5th Observations on different provincial dialects with specimens of all of them that could be procured.

6th Traditions regarding Hindoo structures of a religious nature, either Jain, or Bramminical.

There could not be a fairer field for success than in the vicinity of that seat of former Hindoo learning *Oupen* extending the enquiry towards *Jeypore*, *Joudpore*, and *Oodypore*, or varying the direction as objects of interest might present themselves.

I have been informed that at and near *Jeypore*, individuals possess extensive manuscript libraries, in a much neglected and almost unknown language, the Sanskrit. These are perhaps the continued collections of three or four generations, and most likely on inspection, (to which the proprietors could not have any well founded objection) would prove to contain treatises on the different systems of philosophy, on mathematics, medicine, music, metallurgy, and a variety of useful and interesting subjects of early date.

The parts of India mentioned, being now under our protection, such Researches could be carried on in perfect security, with a prospect of such as we have never before enjoyed since India has formed a part of the British Empire.

I am, Sir, Yours, &c

March 25th, 1819.

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### SAUGOR PRIVATE SUBSCRIPTION LODGING HOUSE

It is proposed to build by subscription on the southern most point of Saugor Island, a House of the above description, and to commence upon it as soon as a sufficient sum be collected say rupees 30 000

A plan of the proposed house is annexed to commence with, to which may hereafter be added end rooms in succession to any extent required, at about rupees 1,300 each, and an upper centre room for about rupees 2,500, if it be found safe to add it (or an entire upper story) with reference to the foundation.

The present plan gives a common room, 35 (say 40) by 24 and an open verandah, 16 feet wide in front, a hall, a staircase to lead to the house top, with 6 private rooms, 18 by 17 each, all boarded, with godowns underneath and a bath, 10 by 6 and a passage 7 by 6 attached also a verandah all round, but not raised for walking in to the south, the better to secure the privacy of the rooms. The north verandah will be 8 steps lower than these rooms, with the like view.

The Stewards Bungalow, it is proposed should be at a little distance to the north with cookrooms, all which may be cheaply run up for the present, unless the subscriptions shall enable the Committee to do them substantially at once.

The private rooms to be supplied with tables, chairs, mats, wardrobe and two couches convertible into beds or into one bed of 6 feet wide, and to be also suitably furnished.

so that families or individuals will of necessity have nothing to take but their clothes (which they may carry with them) and personal servants and yet reach the lodging house within 12 hours at all seasons from Calcutta, that is, 4 hours, by the new road to Diamond Harbour, and (till the road be continued all the way) from 4 to 6 hours in a suitable accommodation Row boat, to be manned with the ablest hands, and provided from the funds, to start from Diamond Harbour at the turn of the tide, and proceed in the still water of Laem's channel to the Red River Ghaut, within about a mile of the house, to which conveyance will be provided.

It is proposed that the subscription be Rupees 400 for each share, that shares be transferable to persons approved of by the Committee or subscribers at large. That the holders of shares shall have a vote for every share, that the affairs of the subscribers shall be managed by a Committee not exceeding three, to be chosen by the majority of votes from among the subscribers. That no person be received into the Lodging House without an admission pass from the Committee and such pass shall in no case be granted to any person whatever, unless his application to the Committee be accompanied with a reference to one of the Banks, or a house of Agency, for the payment of his bills as the want of punctuality in this respect has been the ruin of almost every publican who has ever set up in India.

That the Committee regulate the charges for lodging and for the table, and allow no liquors to be used in the house unless such as they shall have previously approved of before dispatch. That the Committee always give a preference to the applications of subscribers which if numerous the stay of each shall be limited, but that all pay alike. That the Committee make suitable rules to be strictly observed as in the Lodging Houses at Watering Places in England, and that no person vote till he shall have first paid his subscription into the hands of Messrs Alexander and Co who will hold it at the disposal of the Committee.

The Lodging House Committee will of course apply to the Saugor Island Committee for the requisite quantity of ground. An architect is ready to undertake the work and a well qualified married couple have offered themselves for the situation of Steward and House keeper.

Though from the delightful temperature of the climate on the southern side of Saugor, during our 8 hot months which can be justly appreciated by those only who have been there or at Jaggernath and from the proposed comfortable accommodation and facility in reaching it added to the advantages of sea bathing hot salt baths and abundance of

sea fish, and its advantages for the sick who require sea-air and yet cannot bear the discomforts and closeness of a ship, especially in the S W monsoon, there can be no doubt of the success of the establishment, and its consequently yielding a fair return: Yet it is desirable that subscribers should rather come forward on feelings of public spirit and philanthropy than with a view to profit, in order that the Establishment may be conducted on the most liberal principles and to the utmost extent that accommodation can be afforded, but it is obvious that the work can scarcely go on if the rich, and those who are in the receipt of large incomes, confine themselves to one share only

Elephants and Horses, Palankeens, Tonjons, &c will of course be provided by the Steward for exercise, and the Beach is clean and hard to a great extent, for such as prefer it to the interior of the Island

The subscribers may be as Landlords, and the Steward to pay such given rent as may be found equitable yet be subject to the control of the Committee, and to strictly observe their rules. Or there may be two distinct heads of charge to all guests, one for lodging, to go to the subscribers, and one for board and all etceteras, to go to the Steward, by which arrangement the rent coming to the subscribers will yield them from 10 to 15 per cent supposing the private rooms to be occupied for only two thirds of the year, and the charge to be as low as 60 rupees per month for each, and that no rent were charged the Steward, terms unnecessarily liberal except perhaps for the first year

As the having a Lodging House in the most healthful and accessible situation, is the great object in view, it might be advisable to have Edmonstone Island accurately examined and reported upon, especially as to water and foundations for the house, in order that it might be built there, if the majority of votes so determined

The above plan has been seen and highly approved of by the Marquis of Hastings

The list of subscribers is not yet completed though we observe it to be very full, and among the names are those of Members of Council, Judges of the Supreme Court, Generals, Civil Servants, Divines, Lawyers, Physicians, Military Officers and Merchants. In short, the principal Members of the Society have given the plan their countenance and support

May 2, 1819

## BURNING OF WIDOWS

*To the Editor of the Calcutta Journal.*

Sir,

In the hope of seeing more effectual regulations adopted, to do away, or render difficult the barbarous and inhuman practice of immolating a widow on the funeral pile of her departed husband, I am induced to offer you a short account of a Suttee, to which I was an unwilling witness, on Tuesday morning last, the same having been performed nearly under my windows. Under the hope of dissuading the family, with whom I have been long acquainted, or, perhaps, the poor victim herself, on being brought to the sacrifice, I was led to attend, when finding my threats or entreaties equally unattended to, I tried to ascertain how far the poor woman was influenced, and being permitted to converse with her, both at the river side and at the pile, I used every argument, but in vain, to make her relinquish her intention. It occurred to me, from the appearance of her eyes, and her unsteady steps, that she was under the influence of opium, which I mentioned to the Brahmins who surrounded her. I questioned her if such was not the case, — she said No, that she willingly sacrificed herself, having lost her husband, life without him being no longer desirable. I could perceive the Brahmins dictating to her what to answer, but though the words were given her, she delivered them in a determined manner, which left me no hope of success from any plea of force being used.

The body of the deceased was now placed on a pile of wood, (raised about four feet, on a high bank of the river) quite naked, with the exception of a piece of cloth round the loins and the face uncovered. On the widow coming up to the pile, she appeared to faint, but was helped up amidst the shouts of the unfeeling brutes surrounding it. Bamboo levers were then placed across her body, to confine her down, and fire immediately applied, when the shouts of the groups assembled to witness it, showed the pleasure and interest they took in the immolation. There was no tom-toms or noisy instruments, trusting, I suppose, to the joyful cries of the savages being quite sufficient to drown the wailings of the poor wretch when the fire reached her, which, from a high wind blowing the flames under the pile, I fear, must have greatly prolonged her torments.



I can safely aver, that I suffered more on the occasion than her cruel counsellors, who prepared her for burning with all the upsthy and unfeeling barbarity that we may suppose apparent in the savages of America, when urged by a sentiment of revenge acting upon a savage mind, and in retaliation for injuries received. I would willingly endure a weeks gout, rather than suffer again what I did on this day, in the vain hope, of saving a life, for though frequent repetitions of these cruel scenes have not blunted my feelings on the subject, I could not divest myself of the hope of success without a trial to attain it, though the cholera might have been the result.

In answer to my doubt of the sacrifice being legal, as the widow was under the age prescribed by Government which they acknowledged to be sixteen years, they produced certificates to prove her above twenty or twenty two. Now if their prejudiced or religious fanaticism submit to the restriction above mentioned, why not extend it to thirty six? by which time a poor woman, from long cohabitation, might have the plea of affection for sacrificing herself, a plea, which, perhaps in most cases, (the present included) from dissimilarity of years, is, and must be seldom the case. By such an extension, many an unhappy victim, I have no doubt, would be spared their existence, and be defended from the barbarous treatment they suffer from their brutish masters. If, however, they must sacrifice the living on the funeral pile of the dead let there be mutual sacrifice, or one man and one woman alternately in each family, or if it be degrading to be burnt with their wives, let a brother burn with his brother, or a son join his father. And I know the Bengalees too well to doubt that their enjoyments on this head would soon terminate, by inducing them to relinquish the interest they now take in such immolations.

If you think proper to give publicity to the above it may have a good effect in some way or other. Not, however, on Bengalee feelings, for this is out of all question, but it may induce a masterly pen, like yours, to dilate on an act which all must acknowledge disgraces humanity, and which is perpetrated even in the vicinity of a Christian Church, and among a body of men superior from education and philanthropic feelings to any in the world. To hear that such things are daily done, appears from their frequency, to call for regret only, but let them be present and Buonaparte or the—himself would soon feel something more than apathy or unconcern.

I am Sir Your obedient servant,

April 29, 1819

NAUTICUS

May 4 1819

Calcutta—Among the subjects which seem recently to have agitated the public mind, the state of His Majesty's Post Office at Calcutta, has been the prominent one, and our own personal observation enables us to aver, that whether on the public walks of the Exchange, where prevailing abuses are now frequently discussed with the freedom that such an establishment naturally engenders, or whether in the private circles of domestic life, this topic has constantly of late intruded itself, and it has never been spoken of but with general disapprobation.

It has been remarked that from the apparent good effects of some observations which escaped us a month or two ago, in quickening the attention of the subordinate assistants in His Majesty's Post Office here (for it was thought highly indecorous to include the principal in any such animadversions) much good might be hoped for, and a general reform anticipated. It is certainly true that the Letters of the two following mails were delivered with an unprecedented dispatch, the bags arriving at the Office in the morning and the letters being delivered from thence before night.

This at least shewed the possibility of dispatch and gave the public a right to claim the same accommodation to their wishes on all occasion since there is no one mail that can be known to be more interesting than another until its contents are opened, and no one occasion therefore on which the Public can be more anxious to receive their letters expeditiously than another.

It is needless to insist at great length on the anxieties which are called forth by every arrival. This is not confined to any one privileged class of society, since those who move in the humble walks of life and are but obscurely known, have friends and relatives, and dear connections, to whom they are bound by ties as strong as those that entwine themselves around the hearts of Princes or Counsellors and it is thus that the long and protracted interval between the arrival of a ship from England and the delivery of her letters is a state of suspense as painful to the poor as to the rich, to the humble as to the mighty.

If *feeling* be laid aside, as unworthy of consideration in the stoical and systematic formalities of public establishments, interests may have some claim to be heard. To mercantile speculators then, who have fortunes at stake on every shipment and whose anxieties are in proportion to the amount of capital embarked, what can equal the pain and mortification

of waiting in some instances a whole week between the arrival of the ship which contains their fate of bankruptcy or augmented wealth, and the receipt of the letters on which their knowledge of these depends? But this is not all. Let them be racked and tortured, if a strict adherence to public regulations require it to be so, but, as early intelligence is the soul of commerce let their interests weigh in the balance, and on this account, at least, dispatch be used.

That greater activity than of commonly used, is practicable, the speedy delivery of the two mails brought after the delays at the Post Office were noticed, sufficiently proves. That this has discontinued, and all the departments of the Establishment fallen again into its usual indolence and delay, is equally true, for of the letters brought by the Caledonia on Tuesday last a few were delivered to privileged friends on Wednesday, 'With the Post Master General's salam,' others found their way out about Friday and Saturday, and we are informed that the delivery of the whole is not yet complete.

What would be said in Europe if a Post Master General, in whose hands are the fates and fortunes of some hundreds of individuals at least who should furnish to his particular friends a day or two before others letters enabling them to make advantageous speculations on the state of markets, to the ruin, perhaps of the persons from whom similar information is delayed? What would be said of a Post Master General in England, who on notes being sent to him within the hours of business enquiring after letters known to be in the Post Office, should be inaccessible and his servants refuse to receive such notes as their master had retired to repose? And what would be said of a Post Master General, in any part of the world, who should suffer the postmen or peons to whom such valuable treasures as letters are delivered, to take them to their own huts to remain for one, two and three nights successively exposed to the risk of being burnt robbed and lost instead of depositing all the undelivered ones in the Post Office at the close of every day? Yet such we know to be the practice of the Calcutta Post Office. This is not an evil of to day. It is one of long standing but it needed to be printed in or to be believed. We have it on good authority that representations were long since made to Sir Francis Freeling at home who declined to notice private remonstrances. The Calcutta Journal has now however to extensive a circulation for this objection to be of much weight in future and as we shall always be careful, in speaking of public grievances to ascertain as accurately as possible the state of public feeling on the subject so we indulge a hope that in becoming the organ of public opinion, our labours may not be wholly in vain.

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May 5, 1819

*Bhangulpoor* — We are happy to learn from this station the return of Lieutenant Colonel Franklin from his late interesting Tour in the Gurruckpnoor Hills. The examinations of this able and judicious Antiquarian, have been, among other subjects, directed to the fixing with certainty the limits of the ancient Palibothra, which he has been successful in making to accord perfectly with the Puranic account of this celebrated city.

To the south west of Soora; Ghurrah, at a distance of about nine miles, the site of the ancient city of Jynugghur has been discovered, and in its immediate neighbourhood, Colonel Franklin had the good fortune to excavate from the earth a colossal Jeyn statue which confirms the existence of the Jeyn religion throughout this district, at a very remote period.

It may be mentioned as a satisfactory proof both of the accuracy of the Puranas in geographical matters, as well as of the carefulness of Colonel Franklin's examinations, that the distance assigned by these sacred books for the extent of Palibothra Royal, from Putterghotta on the east to Soora; Ghurrah on the west, accords with the actual distance measured by the Perambulator which is from seventy six to eighty miles.

At both these distant extremities of the Royal City, Jeyn figures have thus been found, namely, at Kaghdi near Putterghotta, and at the Jynugghur Hills.

The lovers of antiquarian research, both in India and in Europe, will wait with impatience for the result of the venerable Colonel's labours and we trust he will hasten their publication to the world.

*Madras* — We had before occasion to lament the chains and fetters, for they really deserve that name, which still continued to shackle the public Press at Madras, more particularly since the wise and enlightened policy of the present illustrious Ruler of India had given to it in the capital of the Empire all the freedom which exists in Britain, and to which, among other concomitant blessings England may be said to owe her superiority in strength in knowledge, and in virtue, over every other country on the globe. The laws that are in force against libel are sufficient safeguards against the abuse of so valuable a privilege at home, and the influence of public opinion, on which not only the reputation but even the very existence of an Indian Journal must depend are sufficient guarantees for the judicious exer-

oise of it here There is in this country no deluded mob, greedy of personal invective and abuse, and to gratify the depraved passions of whom hirelings would find a lucrative employment, but the extensive sale of their productions. Here the British portion of the community are composed of persons of education, of principle, and of generous and enlightened minds, the exceptions to this general character are so few as to be of no account, and are fortunately confined to the very lowest order of the people, whose opinions have no weight in society at large

If the restrictions imposed on the Press at Madras, were judiciously exercised, and extended only to the prohibition of that which was useless, personal, inflammatory, or in any other way objectionable, the friends of order might rejoice in its existence The fact is, however, that it is exercised to the exclusion of that which is highly honorable to the feelings and character of the community of that Settlement, and for no other apparent reason than that the documents struck out by the Censor of the Press, were such as did not please the persons in whom that authority was vested

### *To the Editor of the Calcutta Journal*

Sir,

It having been published here, that His Royal Highness the Prince Regent had manifested his intention of celebrating, in future, the Anniversary of His Royal Highness's Birth on *St George's Day*, I cannot find words adequate to the expression of my regret at having observed so little respect paid to that day, in this our river of Hooghly

Not less, I believe, than from fifty to eighty sail of British ships and vessels lay moored off the city of Calcutta, and with the exception of one ship and a small cutter lying off the Esplanade, the latter handsomely decorated out a vessel shewed her colours !

I did observe a staff erected, and a display of flags thereon at a small house on the opposite bank of the river, but not one of the building yards, not one of the Pilot vessels, nor even the Marine yards, evinced the smallest token of respect by the hoisting of a single rag of bunting !

That all this could have arisen from the want of loyalty or proper feeling upon the occasion, I do not believe I can attribute it only to ignorance of the new arrangement, but one would have supposed, and I certainly did hope, that when

the colours were seen waving on the staff at Fort William, from day light in the morning, and more especially, when a *royal salute* was fired from the battery, at noon, some inquiry would have been made, and that the respect which we owe as British subjects would have been immediately and conspicuously manifested by the *drumming* of our ships as well as by their *saluting*

As a *true, loyal, and loving subject*, as a *friend* of our *Noble Prince*, and as an *old Sailor*, I did, and do still lament the said omission. It is now past remedy, but the insertion of this admonitory address in your next Journal, or something more appropriate from yourself may, I think, be not altogether useless the which, whoever, I leave to your better judgment, and take leave to subscribe myself,

Mr Editor,  
Your obedient and humble servant,

Calcutta

TOM BOWLINE

April 30, 1819 6.30 P M.

*To the Editor of the Calcutta Journal*

Sir,

A practice has *latterly* crept into sales by auction, which is highly reprehensible, and as I know your readiness to bring forward an abuse, for the purpose of remedying it, I hasten to state what that practice is

I am frequently in the habit of seeing lots knocked down to bidders, and names given in just then (before writing down the bid and sometimes even after) If another person (more favored of course is desirous of having the lot), it is immediately put up again, *sans ceremonie*, and re-sold

Does not this unjust practice militate against the customary law of auction sales? The law or usage I believe in Europe to be, that after the hammer is down, with the usual preliminary of *once twice*, the sale is final, and binding on the bidder. If on the bidder, then on seller, for suppose, Mr Editor, I purchased a lot for 200 Rupees which was not worth 20 would I not be bound for the payment? If then I buy a lot for 20 that is worth 200 Rupees, must I forego my advantage and stand by the disadvantage?

Surely who will say otherwise? then let not such unjust and disgraceful proceedings hence-forward be sanctioned by whomsoever committed, for in the words of Junius 'Let me ex-

hort and conjure you never to suffer an invasion of your rights *however minute* the instance may appear, to pass by without a *determined* resistance. One precedent create another, They soon accumulate\* and then—and then, Mr. Editor, what need for more? The consequence is obvious

I am, Sir,

Yours very obediently,

May 1 1819

A LOUNGER AT AUCTIONS

May 7, 1819

*Oojain*—We have been favored by a friend, to whose kindness we have before been indebted for valuable assistance, and on whose judgement of the value of the materials furnished, we place implicit reliance, with a highly interesting communication of observations made on a march to Oojain, the once celebrated capital of the Mabratta Empire. They are given with so much order, precision, and simplicity of arrangement, that, however much we regret their conciseness in some instances, we have never found occasion to complain of their redundancy in others, a praise which belongs to few Journals kept on a march in the manner this appears to have been done. We give it therefore in the writer's own words. The Letter accompanying it is dated from Onad as late as the 30th of March last.

*Observations on a March to Oojain, in March, 1819*

Neemuck, a village contiguous to the new cantonments, is in lat 24 21' 13" N \* nine and half miles S S W of Jawud or Jadud ( taken last year by Major General Brown ) Ajmeer is from Neemuck about one hundred and ten miles N N E Oojain is one hundred and twenty three miles S S E of Neemuck

The country round Neemuck for twelve miles is undulated the rising grounds of a hard red soil, impregnated with iron ore, and producing little more than grass too fine to be of use in covering houses, but horses and other cattle eat it and thrive well upon it, the soil of the vallies is black and generally rich the principal articles of cultivation are opium, wheat, gram, and dhol, most other kinds of gram as also sugar, salt, &c are brought from the northward

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\* This must be taken under doubt the lat of Oojain is 23 10' N

Water is very scanty in this district the stream or small nullahs cease to flow during the hot months, and only the remaining resources are pools of natural or artificial excavation. The principal trees growing in this neighborhood, and only to be found in and round the villages, are—1 mango, 2 tamarind, 3 bargot, 4 peepul, 5 mowah, 6 jamin, 7 kudjoor, 8 neem 9 habool 10 sissoo.

The bargot attains a very large size here, there is one at Kurrode a village twenty five miles south of Neemuch, on the road to Oojain which covers a space not less than five hundred and fifty yards in circumference the different stems are innumerable the parent stem full twelve feet in diameter of irregular shape and in its immediate vicinity are about thirty five stems from six to eight feet diameter. There is one limb of the parent stock which stretches out in a horizontal direction about one hundred feet, six feet from the ground and at every ten feet a stem of eighteen inches in diameter falls perpendicularly, and has root in the earth. The last stem rises as a tree different from the others. Viewing this tree at a little distance from the circle it describes its appearance is strikingly fine and through the openings of its branches and foliage other trees are seen in different directions with very pretty effect.

Few animals are to be seen here but such as are common to the more eastern provinces of Hindoostan. The deer appear very small the fox hare, jackal evidently larger.

The dogs are better looking animals than those of Bengal and some bear resemblance to the English mastiff they are so very troublesome and voracious as to make it difficult to keep meat secure from their nightly depredations. The sheep are of an inferior description the goat fine with long curling hair, the ears and horns short with hairy test, like pendant membranes from the neck the udder very large and teats long and the nose very prominent.

The poultry in this part of the country is entirely of the kind called the black boned that is the periosteum or membrane which covers the bones is black the skins the comb wattles and legs are also black and in some the flesh is as black as jet the last character is not general but the black is universal. It is too common here to be considered a dainty and is seldom used by Europeans but in curries. In their plumage they vary from black dark grey or speckled which are the most general colours to red and brown but never to white. The eggs in general are not large but it is a very common occurrence to find in them two yolks.

The common partridge differs nothing in colour from that of Bengal but it is smaller.



The habitations of the natives are badly built, and are seldom proof to the severity of a monsoon, the materials they use is mud mixed with chopped straw, and badly tempered, into which, when raising their walls, they stick promiscuously stones of three or four inches in diameter, the earth, however, possessing no adhesive property, yields to the moisture of the periodical rains and requires to be rebuilt after the close of that season. The covering of their houses is the leaves and filaments stripped from the stems of the jumar, (*adropogon scorghum* Rox.) the grass of the country not being long enough for that use.

Bricks or tiles are seldom used here, what bricks are seen are ill burnt, of bad consistency, and crumbling to the touch, such however as are found in old buildings, temples, and gateways, are of a superior quality, and the cement appears to be excellent. The substance of which lime is made here is found from five to twelve feet under the surface of the earth, in beds from twelve to fifteen inches thick in light ferruginous soil, and in removing it, it separates into fragments little more than a cubic inch in size, its colour is an ashgrey, with minute specks of black sand and spots of decomposed feldspar, the whole tinged with oxide of iron on its external surface.

This country is well adapted for the movements of cavalry and horse artillery, the plains thirty miles in extent in every direction, are hard and even ground with few ravines or nullahs, the few there are are not deep, and have gradual sloping sides. Such is the nature of the country all the way to Oojain, one hundred and twenty miles.

None of the rivers in this quarter are navigable. The Chumbul (which is the largest) with all the others, take their rise in the hills immediately north of the Nerbuddah, and run almost due north for one hundred and fifty miles, they then take a sweep to due east the whole of the nullahs fall into arms or branches of the Chumbul. In marching to Onail, where we are now encamped we crossed a small nullah on the west of the Chumbul which runs into the Myhie river to the north and west of Rutlam. The Myhie runs into the Gulph of Cambay, a little east of the city.

Onail is about eighteen miles W N W of the city of Oojain, the country much of the same nature as that about Neemuck, and the intermediate distance with the exception of the rising grounds is a black light soil interspersed with fragments of black granite the houses of the natives are constructed in the manner above described.

Mundessore the next place we marched through of any note is thirty three miles S E of Neemuck it is in a

ruinous state within, but the walls and gateways are still good. This fort is nearly a square of about one hundred and twenty yards, the only inhabitants it has at present is a guard of eight or ten men on one of the gateways, the others are built up. The interior of the fort is open and airy, and well supplied with water from a fine bowley, and is sufficiently elevated to command the town and country. It was here the treaty with Holkar was last signed after the battle of Mahdpoor.

My next visit was to Oojain, the capital of Mahratta Chief Scindia, and without reference to the descriptions which may already have been given of this city, I shall briefly describe what came under my notice.

It is rather a spacious town, but irregular and dirty, the principal street is large but disfigured by several barget trees growing on the sides and built up several feet with mud by falirs.

The houses are constructed of wood, and are two three, and some four stories high, their black carved fronts have

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\* This city, called in Sanscrit *Ujjayini* and *Avanti* boasts a most remote antiquity. A Chapter in the Hindoo Mythological Poems, named *Purans* is devoted to the description of it, and it is mentioned in the *Periplus* of the Erythrean sea as well as in *Ptolemy*, under the name of *Ozene*. It is also considered by Hindoo geographers and astronomers as the first meridian. The modern town is situated a mile to the southward of the ancient which is said to have been overwhelmed by a convulsion of nature about the time of *Rajah Vicramaditya*, when it was the seat of arts, learning and empire. On the spot where the ancient city is supposed to have stood by digging to the depth of fifteen or eighteen feet brickwalls, pillars of stone and pieces of wood of an extraordinary hardness are found utensils of various kinds are sometimes dug up in the same places and ancient coins are frequently discovered.

By *Abul Fazel* in 1582 it is described as follows — "Oojain is a large city on the banks of the *Sopra*, and held in high veneration by the Hindoos. It is astonishing that sometimes this river flows with milk."

*Ptolemy* places Oojain about 255 geographical miles from the mouth of the river *Mahu* but the real distance is not more than 200 miles. *Rajahs* of this city are mentioned by *Ferishta* so early as A.D. 1003, and it was first conquered by the *Malommedans* about 1230.

Its position is given by *Hamilton* as in lat 23 12' N Long 75 50' E.

much, the appearance of marble. In this street daily markets are held and are well attended with various merchandize. cloths of every kind jewels principally pearls and diamonds are very reasonable. culinary vegetables and fruits of many sorts grapes in great quantity at a very fine price. of this fruit they have two gatherings from the same vine in one year the next occurs in the rains but they are inferior to the fruit of the present season, mulberries are now in season and good. Arms and cutlery of all the country kinds are to be bought here.

The principal building in this street, is Rana Khn's Palace, its appearance is strikingly curious, but so lost in the situation in which it is placed as to be but imperfectly seen. It is entirely built of black carved wood exhibiting likenesses of numerous birds beasts and fishes the spaces between the figures are painted white on which are represented flowers in their natural colours. The ground floor of the Palace is since the death of the Rana, converted into jewelers shops. The doors are small and of a shabby description and shutters and jaumps close the openings of both.

At the S. E. end of the city is the Palace of Saundia it is a square comprising several buildings with an open court in the centre its entrance through high narrow gate ways the whole much out of repair and shabby in appearance. it is also surrounded by mean dirty deserted houses, indeed all the east end of the town is nearly depopulated. The west side of the city lies along the banks of the Sepparah and is beautified with fine temples of religious worship and puoka ghauts. The river is not broad the bed sandy and at this season the ford is about two and half feet deep.

Jeyasing's Observatory is about two miles S. E. of the city it is now quite neglected and much out of repair. Four miles north of the city is what is called the Water Palace, the spot on which it is placed is pretty but the Palace has little worthy of remark but it is the fashion to visit it and this therefore draws many to see it.

One mile nearer the town is one of those caves so well detailed in the sixth volume of the Asiatic Researches, it is the site of the ancient city of Oojin and now exhibits nothing but barren hillocks excavations and scattered ruins.

On the west bank of the river and opposite the city is a fine large garden called "*Pana Khan Le bagh*". It is inclosed within a strong puoka wall twenty five feet high giving it the appearance outside of a good strong fort. The area within which is 250 by 150 yards is raised with earth to the height of twenty feet and is planted with numerous fine fruit and other trees, divided by spacious terrace walks with several

open buildings, baths, fountains, &c. Each face of the quadrangle has a good arched gateway and flight of steps. It is melancholy to observe this fine garden is neglected.

About half a mile from the river is another garden, belonging to Scindia, but it has no walls or other regular enclosure round it, nor has it baths or fountains, there are, however, several fine bowlies or wells, and it is abundantly stocked with all the fruit trees of Hindoostan, shrubs, &c. Two cocoanut trees are also growing in Rana Khan's garden, which are shown as curiosities there being none within two hundred and fifty miles of Oojain and a gardener is exclusively employed in the care of them.

The fruit and vegetables from these gardens is all sent to the public bazars, as well as the produce of many fine gardens, which are said to be about ten miles south of the city.

The crops of grain around Oojain are abundant, but the straw does not exceed ten or twelve inches in length, and is too short for covering houses with.

The poppy or opium rises to about two and half feet the heads or capsules are very large and productive.

The costume of the natives here is completely that of Bombay, indeed, most of the inhabitants of this city are from Surat and the Deccan the numbers are however, diminishing daily, and many are emigrating to Indore, drawn by Holkar's court to that city.

To conclude my notices of Oojain, it is mortifying to state that pauperism and the degrading habit of drunkenness is nowhere more prevalent than in this city, and the lower orders of the natives at all times of the day or night are lying about the streets and ditches in such a state of insensibility, as to render it dangerous in going through the streets on an elephant.

May 9, 1819

### THE DESATIR

*Moolla Feero's reply to the charge of falsehood or forgery  
by Zertoosht*

*To the Editor of the Bombay Gazette*

Sir,

In your Paper of the 24th of March current, I observe a letter signed Zertoosht the contents of which have occasioned

me considerable surprise—The writer of that letter has made charges against me which as an honest man I cannot suffer to pass unnoticed, and which no honest man ought to have made against him, but on good authority. In the preface to the Desatir, I have said that I knew of only one copy of that work. In this letter it is affirmed that 'during the life time of the late Governor of Bombay, Mr Duncan, three copies of the Desatir were seen in the hands of Moolla Feeroz himself, and were constantly carried by him to Mr Duncan, when engaged in looking into that work, during his leisure hours for the purpose of being collated one with another, one of those copies, it is added, "was brought from Persia, a second was sold to him in Bombay, and a third was procured by M Duncan"

This assertion I most positively deny. From the expression *was seen*, it would appear that the fact is stated on report, and not from the writer's own knowledge. He does not mention the name of his informer, by which means the origin of the mistake might have been traced. That I often went to Governor Duncan's for the purpose of translating the Desatir is certain, but it is equally true, that I carried only one copy along with me, *because I had only one*, and, that one, Governor Duncan most strictly enjoined me not only not to lend, but not to shew to any one. I know indeed of three copies, but all made from the one in my possession. One or two years after my father came to Bombay, he lent the Desatir to the late Framjee Monackjee Wadia, for the purpose of getting a copy made. The copy was made and remained in Framjee's house till about the time of his death, when it could not be found. Another copy I allowed to be made for Sir John Malcolm, before Mr Duncan began the translation along with me. This I was informed by General Malcolm that he had lost or lent to some person but forgot to whom, and he never could recover it. He applied to me for another, which by Governor Duncan's directions I declined giving.

Your correspondent proceeds to state that of three copies so alleged to have been in my possession one may have been from Persia, one is supposed to have been procured from the North of India where Mr Duncan had many friends, and that a third was brought about sixty years ago from Delhee to Surat by a Hindoostany Moghul who gave it to Jeewanjee Pudumjee Dastoor, a Parsee of great learning, and a celebrated Astrologer, who set a great value on it, and allowed his friends to take copies. That after his death the book fell into the hands of his son Peshtun, whose mother carried it to Broach, where it was sold and the purchaser took it to Bombay, and parted with it to Molla Feroz or his

father for a very small sum of money, some time after their return from Persia, that this may have occurred about thirty five years ago, and is well known

In the midst of this narrative, which is full of inaccuracies I think I can discover that some ignorant person has deceived your correspondent by mistaking the *Dabistan* for the *Desatir*. Mr Duncan did indeed receive a copy of the *Dabistan* from Benares at a time when that work was extremely rare on this side of India and regarded as a great curiosity. He was desirous of examining the account of the *Iranis*, and desired me to look into it. I did so and informed him that it was so faulty as not to admit of correction but that I had a copy of it which might answer his object. My copy was accordingly sent for to Surat and returned with other two, which Mr Duncan was desirous of comparing himself, and began the collation, but finding that employment occupy more of his time than he could spare I undertook the business and collated the copies in my own house with the assistance of Moonshee Serajooddeen Shaik Sahib and Mobed Ferdoon bin Murzehan. These copies I occasionally carried to Mr Duncan with whom I read some part of the account of the *Iranis* with which the volume commences and of which he meditated a translation.

Of the copy said to be possessed by Jeewanjee Pudumjee I knew nothing. That man was my relation but as I was only eight or ten years of age when I set out for Persia and as he was dead before my return I was little acquainted with him. That either I or my father ever brought or procured a copy of the *Desatir* in India I most positively deny and Zertoosht who dealt in generalities and reports does not chuse to give the name of the seller, by which the falsehood might be detected.

That there may be copies of the *Desatir* in India and Persia I never thought of denying but I affirmed that I had never heard of such. I cannot however refrain from remarking that it is very singular if there are eight or ten copies of the *Desatir* at Surat, that their existence should have escaped not only my notice but that of Mr Duncan a man very curious in oriental literature and who spared no trouble or expense in gratifying his taste and I may be pardoned for observing that it adds to the singularity that your correspondent Zertoosht while he talks so loosely of copies and of Jeewanjee's allowing copies to be freely taken by his friends (a custom which all who knew the natives of India know to be very remote from their practice) would not have mentioned the name of any one man now living who possesses a manuscript copy of the book Zertoosht

will excuse me for saying that I do not believe him : He has suffered himself to be deceived.

Upon the whole I am much disposed to think that some ignorant informers have misled Zertoosht, by confounding the Dabistan with the Desatir. Who Zertoosht may be, I know not, but he will forgive an old man who had passed through life with some credit, for reminding him, that credit and a good name are not to be idly sported with : that it becomes one who brings a heavy charge to be first sure of his facts, that a man who values his own reputation will not lightly call in question that of another ; and that there is a very great difference between a contest on a subject of literature, and an attack on a mans' truth and morals. Zertoosht, I hope, is young ; I am sure he has been incautious. Wishing him and you all success,

I remain, Sir,

Your most obedient humble Servant,

MOOLLA FEEROZ BIN KAUS.

Bombay Agari

30th March, 1819

## STATUE OF WARREN HASTINGS

*To the Editor of the Calcutta Journal.*

Sir,

I beg, through the medium of your widely circulated Journal, to ask what measures are adopted in the Metropolis of India, to record, for the information of Europe, and the satisfaction of truth the general voice of India on the character and administration of WARREN HASTINGS, that illustrious man, now gone to the bar of his Eternal Judge

As this is a question of feeling to the Natives of India, as well as to the European community, I take the liberty of suggesting that a *Cenotaph* would not be attended with those objections, which Mussulmans must feel on the proposition of contributing to a *Statue* and as I understand that a *Statue* of Warren Hastings, in the Town Hall of Calcutta, is the general wish, I beg to observe, that, in my humble opinion, the difficulty I have stated deserves consideration

I am, Sir,

Your obedient servant,

Y. Z

Benaras, April 29

May 9 1819

## BURNING OF WIDOWS

To the Editor of the Calcutta Journal

Sir,

It is truly distressing and equally to be wondered at that the number of Human sacrifices of late years in the vicinity of our Presidency, is suffered to increase. Twenty five or thirty years ago but few instances occurred and those were seldom witnessed by the European community. But now, I am sorry to say, their frequency is gaining ground and the impunity with which they burn and destroy the poor women, calls loudly for some regulations to prevent it than which I consider nothing more easy without at all interfering with their religious prejudices.

A sine would in my opinion have the desired effect if I am correct in my conception of the cause which may be found in their pernicious habits. They have more wives than they can maintain living. Their relations murder them to be saved expense after their death. Opium costs but little and from not much. If they save too much of the former it would not have the appearance of a religious or voluntary sacrifice, yet I have no doubt say, I am convinced in part from what I have seen that enough is given to stupify the faculties of the poor victims, though its effects are various on different constitutions rendering some more courageous than others and thus exciting in them an apparent desire to meet death rather than prolong a miserable existence.

How many [women] of our own country have lost the husband of their choice the father of their children their beloved friend! The first moments of their poignant regret may be felt but not described. Opium we may suppose in such cases would create madness and all its dreadful consequences nay temporary madness is not unfrequent without that aid. But here is virtuous affection acting on feelings of the moment—Give time—Religion stops in—We hope to meet again. We have children and relatives still to live for Time the influence of religion and sentiments of regard for survivors bound to us by various ties, all combine to allay the frenzy of a lacerated heart. Give then Time to the poor Bengalee also. Separate her from the murderers who are unconnected with her or even if necessary from her cruelly disposed family. Let her children remain with her and see the issue.

It is not to be wondered at that our mild and beneficent laws and religion should have no effect on the Bengalees knowing as we do, that they are ready enough to turn both



into account for their own interest, without sharing them with the poor woman. They are ready enough to ingraft our vices on their own, but have they in any case done the same with our virtues? If we have the former they are counter balanced by the latter can we say the same of the mild inoffensive inhabitants of Bengal? Its increasing population, from the influence of Europeans of a class superior to all others perhaps, and the free intercourse generally permitted to and sought after by them makes it unaccountable that a practice so savage and so infamous should be continued, knowing as they do our abhorrence of it and when for their own interest they scruple at nothing else.

The above observations obtruded themselves in consequence of another sacrifice at the same place as I hinted at in my last communication, which as I could not prevent by personal interference I rode off to the nearest native Daroga in hopes his authority might. This officer was however absent and one at the next station declined to interfere being himself a Brahman the most unlikely personage perhaps to interfere with effect. The poor wretch was consequently burnt and I learnt afterwards that she met her fate with a courage and demeanour most extraordinary. She mounted the pile without aid and when seated on it throw the child she held in her arms a female about eight months old from her and demanded fire to be instantly put to the pile. She was desired to lie down on it which she did not attend to or was disinclined to do. The Brahmans however forced her down and with the usual aid of bamboo levers kept her so while life remained.

This is the third human sacrifice that I have witnessed in ten months and I have given notice of each to the public in the hopes of awaking the attention of the legislature and the community at large to the mistaken indulgence which permits the continued existence of this abomination. Those hopes are yet alive as I have known effectual means used to prevent these murders in the foreign settlements of India and I cannot believe that Englishmen are destitute of the same humane feelings as those which the French the Portuguese and even the Dutch have evinced in suppressing this evil.

I am, Sir your obedient Servant

Calcutta May 6 1819

NAUTICUS

May 11, 1819

*Bilsah*—Among our advices from the interior of India we have a Letter from the Camp at Bilsah of the 1st of March which furnishes us with the following information —

"Near our Camp says the writer, there is a great curiosity, which was found out by accident, after we had been here some time. It is a large solid dome, enclosed by a most extraordinary stone fence with four gateways, which are carved in the most beautiful manner you can imagine, it must be very ancient indeed, as no artist of the present age could execute such sculpture

The gates are supported by four figures which are imitatively done bending seemingly under the weight of their boards and their countenances expressing pain

These statues support numerous other figures of naked women and devices of all kinds such as Roman cars drawn by horses with men on them elephants &c An immense concourse of people are represented going in procession to an exact model of the temple, or whatever it has been meant for

The natives say nothing of its origin or use except that it was built by the devil They assert likewise that there was a spring, in which if any person bathed they were turned into stone, which accounts for the numerous figures of men and women The figures are superior to any thing I have elsewhere seen in India

Bilsah is a large town, and has extensive stone Fort adjoining Near the town is another curiosity which we often go to see Some Brahmins have taken advantage of the bend of a small river to erect a temple with a ghant running into the water By constantly throwing rice and other food from the steps they have collected an amazing number of the largest fish I ever saw They are so tame as to come close to you so much so that you might take them out and if you throw in food the water is darkened by them They are held sacred and never molested"

May 16 1819

## METAPHYSICAL AND ANTIQUARIAN

To the Editor of the Calcutta Journal

Sir,

\*\*\*This subject, is however, so extremely intricate that I willingly leave it to the consideration of the *Citizen* himself, without attempting to divide with him the honours arising from affording an explanation of the difficulty and turn with pleasure to the letter signed P—, that appeared in the same number of your journal

The author of that letter deserves the applause of every lover of antiquarian research, and most sincerely is it to be hoped that his suggestions will receive attention from the exalted quarter, whose countenance alone is capable of causing the plans proposed by P to be carried into effect with chance of a successful result. The antiquities existing over every portion of this country are not less astonishing than the fact is remarkable that hitherto they have been in several instances doomed to the most unmerited and so far as the inquiring genius of our countrymen is concerned disgraceful neglect. Every foot of ground along the banks of the Ganges teems with valuable and extraordinary relics of antiquity calculated to throw ample light upon many very difficult and heretofore unintelligible points of Hindoo history. These monuments, in some instances from superstition causing them to be deluged with floods of Ganges water poured over the smooth surface of the stones and in others from ignorance and wanton desire of destruction even more barbarous than distinguished the Goths upon the invasion of the Roman empire are seen crumbling into dust and driven into destruction.

To cite an example. The country in the vicinity of the city of Mirzapore is overpread with antiquities of the most extraordinary description. These relics comprehend the ruins of the vast and magnificent city of *Kansect*\* now dwindled into a miserable village which was well known to the Romans and Greeks. From the ruins of that city, four copper coins with Greek inscriptions one beautifully impressed with a head of Diocletian were procured and transmitted some months ago to the Asiatic Society. The other three are stamped with the heads of unknown kings but the inscriptions are perfectly legible.

In the course of a hasty investigation pursued by me in January last at this interesting spot to my astonishment I viewed close to the village of *Seebpore*, the ruins of a mighty temple that has evidently been constructed upon the same general plan with the grand temple of *Boro Budho* in *Java* and the amazing multitude of massy sculptures scattered in all directions prove the richness of the decorations which formerly ornamented its walls. In a field near this temple appear the ruins of many smaller fabrics out of which amongst several fine images of *Surga* were dug two mutilated statues of *Buddha* now in the possession of a Gentleman at *Allahabad*. These statues, combined with the other images discovered near this wonderful spot prove the religion formerly

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\* The orthography of this word is doubtful being indistinctly written

prevailing in this country to have been precisely the same with that which was followed in the island of Java. The ruins of two splendid temples at *Seeljore*, I also found converted into quarries, out of which statues of the finest workmanship and accurately formed with attention to the line of beauty, are dug up in numbers.

But these statues are either thrown aside and neglected or clipped to pieces by the rude hands of workmen, who find it easier to dig stones, really cut from the foundations of the temples, than from the quarries existing in the neighbouring mountains. For this reason the finest specimens of ancient Hindoo art are daily destroyed at the place mentioned and the stones now shaped, sent off to *Benares* and other towns for the erection of buildings. The walls of a prodigious tank at *Seeljore*, have been dilapidated in the same manner, and in the vicinity of the same place, curious specimens of sculpture are discovered flocking up the drains into the paddy fields. So far as I am acquainted with the labours of my countrymen in India, no public notice has hitherto been taken by them of the extraordinary monuments of antiquity at *Binloo Chhill*, or *Seeljore*, in the neighbourhood of *Mirzapore*. Yet although none more merit investigation and protection, they are daily subjected to wanton and unmerciful destruction on the part of ignorant workmen, of all classes who remorselessly deface and mutilate the images for the purpose of procuring a piece of stone with facility.

Should these brief remarks produce the effect of turning the attention of your correspondent P or any other learned gentlemen to the interesting antiquities scattered over the tract of country existing between *Chunar* and *Mirzapore* I shall consider the publication of this letter as having been attended with a real benefit in the service of Literature.

Your obedient servant,  
MANETHO

May 5, 1819

### COLONEL FRANKLIN'S RESEARCHES

Colonel Franklin in his late tour, revisited the celebrated mountain of *Vandar*, for the purpose of comparing and collating the ancient inscriptions copies of which he had brought away in 1815 with the originals on the rock and he found them with a very trifling exception of a few words to have been correctly delineated. Copies of these inscriptions have been tendered to the acceptance of the British Museum.

After halting several days at this interesting hill to examine its natural productions and to procure specimens of

its minerals and fossils. Colonel Franklin proceeded towards the town of *Gorruckpore*, with the intention of making the circuit of what are generally denominated the *Gorruckpore* hills.

On reaching the Invalid Tannah of *Rungpore*, in the course of his annual inspection, Colonel Franklin availed himself of the opportunity to enquire if there were any ruins in the vicinity, and his attention was immediately directed to the ruins of the ancient city of *Jeynuggar*, about nine miles to the S. W. of *Soony Gharrah* which place in his "Essay on the site of the ancient *Palibothra*," he had assigned as the general boundary of the city, according to Puranic records, giving a distance of seventy six miles from east to west.

Colonel Franklin accordingly crossed the *Kiel* river, which divides the districts of *Bhaugulpore* and *Behar*, and approached two small hills running parallel to each other, to the distance of about half a mile in a westerly course. The north side of these hills presented a singular appearance: the top seemed composed of small pyramids, and from the north side seriated.

Colonel Franklin then examined the valley, said to have been formerly the seat of a rich and populous *barar*; after which he ascended the south side of the hill, where he found the remains of a small square fort, from which he observed on the plain below a great number of tanks, ruins of buildings, and a profusion of broken bricks scattered to a considerable extent. On the bank of one of these tanks, Colonel Franklin dug up a *Joyne* figure of very large dimensions, woolly-headed, and a face perfectly *Ethiopian*.

Being informed, that to the southward of these ruins there were other remarkable remains connected with the history of the former, Colonel Franklin proceeded thither, and found that the ruin was called *Indra Pys*, and was built by *Rajah Indra Dumar*, who reigned at *Jynuggur* at a very remote period and whose family are designated in the *Puranas* by the name of *Sooruj Bun*, or children of the sun. The ruins of the rampart of the fort were still visible, it is a square, each face of which is about three hundred and fifty yards, and its ditch must once have been formidable. The interior is now occupied by a tolerably large village and fields of cultivation. On the western face there appear the ruins of a great number of temples.

At this place Colonel Franklin procured another *Joyne* figure, though of smaller dimensions, and the Colonel has extracted an interesting account of both these places from the *Puranas*.

Continuing his tour, Colonel F. proceeded to visit the hot springs at *Bheem Bund*, the source of the *Mun* river,

which flows by the town of Gorruckpore. The water of these springs issues from several parts of the base of a small hill, it is exceedingly hot, and the bed of the streams apparently calcareous, the water is deliciously clear and pure, though it seemed to possess the property of expelling the coherent substance of quartz and renders the stone quite friable.

Amongst a considerable collection of fossils and mineral specimens Colonel Franklin found a sounding stone about two feet and a half in length by two in breadth, which on being struck with a bamboo or any other substance emitted a clear, shrill, sonorous tone, it did not appear to the Colonel to be what mineralogists term chert stone, but rather resembled the calcophones or sounding stone of the ancients, as described by the younger Pliny. The want of apparatus and tests prevented its being immediately analyzed.

In addition to the foregoing valuable acquisitions the Colonel had obtained some memoranda of several of the tribes inhabiting the Jongleterry district, which he visited with an account of their religious ceremonies, manners, and customs, which will no doubt prove highly interesting to the public.

We understand that the work which Colonel Franklin intends to forward to England to publication in the course of the present year, is to be designated *The Fourth part of Palibothra*."

## NATIVE NEWSPAPER

At a period when such unexampled success attends the efforts of the friends of knowledge in the establishment of Native Schools and other public benevolent institutions in Calcutta and when a Native Newspaper is actually printed under the superintendence of the worthy Missionaries at Serampore we conceive it will be interesting to give publicity to the following Plan, which was conceived at Madras some time since by a learned and ingenious Native for the same purpose. The original Manuscript has been furnished to us here by a gentleman long resident in that quarter and we print it verbatim to preserve its originality and prove by the style of its writing how well the Projector of this philanthropic scheme was qualified for the task by his knowledge of our language.

### *Plan for a National Gazette in English and Tamil*

I From this Gazette are to be excluded all news from Europe, and what belongs to Politics and to the Government

of this country, all vain complaints; critiques, disputes on any religion, expositions of personal character, satyric mockeries, or any subject which could raise quarrels or might be prejudicial or offensive to the Public or to any Individual

II The only object of this National Gazette should be to promote useful knowledge, agriculture, civilisation, morals, discoveries in Natural History and Indian Literature, observations, proposals, and information that might tend to the benefit of the public

III. The Gazette should be published in English and Tamul, with the translation into each of these two languages. This would be a great mean to the English gentlemen who apply themselves to the Tamul, and to the Natives who wish to learn English, when both get a frequent opportunity of exercising themselves in the languages, and find here not a high and hardly intelligible style used in books, but meet with plain and current expressions which occur in conversation, according to the different situations of the reader.

IV The Gazette may be made a convenient vehicle to those well informed English gentlemen and Natives who have talents and are well disposed to communicate to the Public their knowledge, observations, and proposals of subjects of interest, and acceptable to those who like to be informed of them and all communications, in whatever language sent, will be translated in this Gazette into English and Tamul

V. The contents in view are therefore —

1. All that belongs to the cultivation of the country, and what has been done and may be done in this respect

2 Proposals to prevent the frequent inundations and damages by the breaches of the rivers, lakes and tanks, by pointing out those useful plants, creepers, fruit and timber trees, which, amongst others serve best to strengthen the banks of them according to the nature of the ground to cover them on all sides that the leaves may receive the heavy rains, and the roots bind the earth that it may not be washed away, nor the loose ground be carried off by the strong land wind. No banks, therefore, should be left naked, and exposed to those injuries of rain and wind

3 What belongs to gardening, rearing the most useful trees, garden stuff, and introducing or cultivating to a greater extent useful plants, roots and bulbs, which might produce a greater stock of food and provisions, in want of grain for men and cattle, in case of a long dearth, scarcity or famine, and which cannot so easily be destroyed by any accident as the grains

4 Proposals for cultivating the waste grounds according to the different soil, without too great expense, with the above nourishing roots, bulbs, dyeing plants, &c

5 Informations of avenues and plantations of fruit and timber trees, where they have been already planted, or where they still may be planted or repaired, what errors are to be avoided, and what means are to be observed in planting them with desired success

6 Encouragements for multiplying the most useful palmyra trees on such waste grounds as are unfit for more useful cultivations, in particular on the banks which by their leaves, fruits, and timber, could gradually give a great profit, which can be easily multiplied in millions, without great expense and taking away too much ground for cultivation

7 Information of the means how to prevent, and how to cure the most valuable Coconut trees from the destructive Vohu Kareyan (or Root Kareyan) or caterpillar of a new species of *Durresstin* of the bigness of a louse, and another brown beetle of a middle size, *Circulio Pulmarum* and the large black one with a short horn on the thorax, which are the enemies so pernicious to this precious tree especially the first on sandy grounds, against which in spite of all trials, there has not yet been found sure remedy

8 What refers to the preservation of life and health of the lower and poorer classes of people, who though the most laborious and useful are the most suffering and too little taken notice of

9 Registers of births and deaths, and by what sickness or accident the latter has happened By these will be found out the true population of the country and if the proportion between boys and girls in a year is here the same as in Europe, which is twenty one boys to twenty girls

10 Accounts and recommendations of the beneficial Vaccination and its progress and signs of a genuine and successful Vaccination This would become more generally known by this Gazette, as many are not yet sufficiently informed of the kind offer of the Honorable Government by the appointed Vaccinators, for which reason still a great number of children die away unobserved to the great injury of population It is a pity that lately the natural small pox has appeared again more than in some years past

11 Means of saving those who are drowned and seem nuly dead, and how those may be saved who meet with other unfortunate accidents

12 Instances of generous and of base actions the former with and the latter without name



13. Advertisements mentioning the places and time, in which horses, cattle, children, furniture, &c. have been missed or stolen, indicating the marks by which they may be known, and whatever may serve to find out single thieves or whole bands of robbers.

14. Queries on objects of Indian literature, manuscript, natural history, and men famous for their learning.

15. Information of lately established useful Institutions, by Government and other Individuals.

16. Proposals for providing in the best manner for the poor and miserable, and by what means they may be relieved in their misery, without having need to go about the streets.

17. Informations of the different punishments of criminals and rogues, in order to create in the Public an abhorrence of the same vices for which they have suffered.

This National Gazette may open the way, both to Europeans and Natives to make known to the Public, by queries and answers, their researches and individual knowledge. The result for obtaining the above mentioned desirable objects would, undoubtedly, be great and obvious. This National Gazette should not be published in whole sheets, and weekly, like other Gazettes, which would make the translations too troublesome, and tire and overwhelm the reader, but only in half sheets, with two columns, broken in quarto, at the times when sufficient materials are sent to be inserted.

The best place for publication would be the palace of His Excellency Serfojee Mahah Ragh of Tanjore, who has collected and supported a number of well informed and Learned Natives of every description, and who are admirably able to translate English into Tamul and *vice versa*, and who agree with His Excellency in public spirit for promoting useful knowledge for the benefit of the country. His Excellency intends to establish a Tamul Printing Press, for which types will be procured, besides the existing Mahratta Printing Press.

## OBSERVANCE OF THE SABBATH

*To The Editor of the Calcutta Journal*

Sir,

It has been justly remarked that the observance, or profanation of the Sabbath, in any place, is the sure criterion of the state of religion therein. On the duties and requirements of the Sabbath there is a diversity of opinion.

But if we consult the Word of God, doubts will quickly dissipate, and truth will irradiate in the full blaze of meridian splendour

In the 58th Chapter of Isaiah, and at the 13th and 14th verses, the duties of the Sabbath are clearly pointed out to us in the following words — "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord honorable and shalt honor him, not doing thine own ways nor finding thy own pleasure nor speaking thine own words Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father, for the mouth of the Lord hath spoken it"

From the above it is manifest that we are interdicted from all worldly business, pleasure or recreation, and conversation (a) The pursuit of business is prohibited, that we might be enabled to perform the duties of religion without distraction We must not indulge worldly pleasure on the Lords' day lest our minds become sensualized, and we must refrain from our own words, (b) with a view of consecrating the gift of speech for the purposes of edification in that small portion of time which the Lord claims peculiarly as his own It is not my intention to enter into any elaborate exposition of the above passage of Scripture, but merely to enquire whether the publication of a Sunday Newspaper be consistent with the observance of the Sabbath

With you, the object of establishing a Sunday Paper has been to collect matter purely of a Literary or Scientific nature, and to condense them in a separate publication, appropriating Sunday for that purpose, under the idea I suppose, that the abstraction from business and the consequent leisure enjoyed on that day, were necessary for the better understanding of such subjects (c) Many of your

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[ (a) We really do not perceive the interdiction of conversation in the verse quoted, and we know that not only the Jews, for whose observance the Sabbath was first instituted, but the most fanatic sectaries among Christians, have allowed the indulgence of conversation on the Sabbath, nor do we think that even MENTORIA himself could deny this favour at least even to his own disciples

(b) In a literal sense we can perceive no difference between speaking our own words or the words of others, provided their nature and intent be the same

(c) This is really a gratuitous supposition for there is seldom anything requiring great abstraction of thought to

readers, I fear habitually keep away from the ordinances of public worship on the Sabbath. To them the entertainment and amusement offered by your Sunday publication will be an additional motive for keeping at home during the hours of Divine Service (d) I have occasionally seen something of a religious nature in your Sunday Paper but it has chiefly been filled with subjects which come under the denomination of "speaking our own words." Were the Paper in question to consist entirely of moral and religious subjects, the perusal thereof would probably lead your readers to the attendance in the courts of the Lord, and likewise tend to prepare their mind for the sacred duties of public worship (e)

You have subsequently notified your intention of issuing a Paper from your Press every day in the week with the exception of Mondays and Thursdays alleging as a reason for the omission on the former day a regard for the Sabbath as the issue of a Paper on Mondays would necessarily require the attendance and labours of your people on Sunday. So far your motive is commendable. But does not the employment of your hircarrahs in the delivery of your Sunday Paper constitute a breach of the Sabbath, and involve you in the guilt thereof, (f) independent of the encouragement it affords to some, perhaps to many, of your readers for declining to attend the ordinance of Public Worship?

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understand or more than an hours leisure to read in the largest Papers that we issue

(d) We had hardly supposed it possible that twelve pages of letter press could be made so seductive and least of all when under such imperfect guidance as our own. But on this principle all libraries should be locked up on the Sabbath and nothing but the Scriptures be within the reach of man for reading. Has MENTORIA so little confidence in human discretion as to think it dangerous to place books within the reach of men on such a day. For after all this is the extent of the evil unless he opposes we can force people to read them

(e) If the Paper when treating of matters of Literature Science, and the Arts is sufficient to occupy our readers the greater part of the day and thereby prevent their attendance on public worship how can the case be altered by its contents being made wholly moral or religious? Would it not still require the same time to read, and equally encroach upon the hours of divine service? It would be still also speaking our own words in the sense in which MENTORIA understands the passage unless it were a transcript of the Word of God which being already in the hands of every Christian would be an unnecessary labour

The Sabbath is already too generally profaned. It becomes the duty of every person interested in the Welfare of men, to oppose the profligacy which everywhere prevails, arising especially from a disregard of the Sabbath. Among such philanthropists, I recognize you, and I feel assured that you only require the means to be pointed out for resisting the prevailing evil, to ensure your active co operation therein.

I am, Sir,

Your sincere well wisher,

MENTORIA

April 25, 1819

(f) The fact of the whole of the labour necessary for the execution of the Paper, being finished on the evening of Saturday, and nothing remaining but the delivery for the following day, might have satisfied one would suppose, even the scruples of MENTORIA, more particularly as this last task is confided to Mohammedans whom it would be ridiculous enough to expect as long as they professed their own religion, to observe the festivals of ours. We remember distinctly that in Bombay, the native workmen employed in building the New Scotch Church, continued their labour without intermission on the Sabbath, and this even to the interruption of the service which was performed by the Scotch Clergyman in the Court House adjoining it but though many of the congregation were disturbed by the noise, no one, from the clergyman downward thought it a breach of the Sabbath though they would no doubt have been as anxious to preserve its observance in a really religious point of view among Christians as MENTORIA could have been. The fact is that with the severe interpretation which is put on the Scriptural injunctions by this writer, the Bishop and all his clergy the Governor General and all his staff and indeed every individual of the British community of India (himself we dare assert included) are involved in the guilt of Sabbath breaking by indulging in conversation by speaking their own words and by suffering or requiring the labours of Hindoos and Mohammedans in the service of coachmen bearers &c not merely to convey them to the places of worship but to enable them to enjoy the recreation of an evening drive.

Unless some stronger arguments than those used by MENTORIA should be urged to prove the impiety of our practice we shall still continue it believing in the words of our great Master, that 'it is lawful to do good on the Sabbath day

May 15, 1819

*Do ibi*.—On Tuesday the 20<sup>th</sup> of April there was a public examination of the central native school at the boys' school room in Bombay, the examination was attended by the Archdeacon and several Gentlemen, and also by Jemsetjee Bomanjee, Mulla Firour and other native inhabitants all of whom expressed themselves much pleased with the proficiency of the Boys during the short period the school has been open a few honorary medals were distributed among the boys who particularly distinguished themselves.

The native inhabitants of Bombay cannot too highly value the endeavours made by the education society to impart to them good and useful knowledge, and we doubt not they will readily avail themselves of the means which are so liberally offered to them.

*Calcutta*.—We learn with great satisfaction that the meritorious exertions of Rammohun Roy, have already produced a most powerful effect on the Hindoos in Calcutta and its vicinity. An intelligent Correspondent has assured us that an assembly of the followers of the Vedantia doctrines took place on Sunday the 9<sup>th</sup> instant, at the house of Kishun Mohun and Brij Mohun, sons of the late Radha Churn Mazumdar, well known to many of our Calcutta readers as a respectable native gentleman. The meeting was attended by some of the members of many of the families, most eminent for wealth or learning amongst the Hindoo inhabitants—but we regret that we are not enabled to mention their names, as a public notice of them would show the friends of Rammohun Roy their own strength and encourage the timid to avow their real opinions.—There is no question that the leaven of religious reformation is now strongly fermenting and that liberality of sentiment on general subjects, is making most rapid progress amongst natives of all classes.

At the meeting in question it is said the absurdity of the prevailing rules respecting the intercourse of the several casts with each other and of the restrictions on diet &c. was freely discussed and generally admitted—the necessity of an infant widow passing her life in a state of celibacy—the practice of polygamy and of suffering widows to burn with the corpse of their husbands, were condemned—as well as all the superstitious ceremonies in use amongst idolaters. Select passages from the Oppunishuds of the Veds in support of the pure Theistical system of worship were read and explained, and Hymns or Songs were sung expressive of the faith of the audience in the doctrines there taught.

[Ind Gaz.

May 19, 1819

## STATE OF THE PUBLIC ROADS

*To the Editor of the Calcutta Journal*

Sir,

The openness of your Paper, to reprobate and bring to public animadversion whatever may in public or private life tend to the manifest disadvantage of society, induces me to give to it a preference in making a complaint of a most grievous and serious nature, which certainly involves in it the reputation of the persons for activity and a diligent discharge of duty, in whose department it belong to keep in proper repair the roads in the neighbourhood of the Chowringhee Theatre and the Gaol

A few evenings since, in returning from my drive at an hour too late to discern distinctly any danger which might impede my progress in the road leading from the Hospital towards Chowringhee, on the west side of the Fives Court, the precaution of having sent a Syce before me and a fortunate flash of lightning saved me from an accident which might have proved fatal, the result of twenty or thirty loads of Gravel having been negligently left in heaps sufficiently high to have overturned a Carriage if onwarily, from an even road, without any previous notice as was my case it had become entangled amongst it

Is any thing but the most gross neglect and inattention to public safety and convenience (to attend to which the public money is received as a consideration) apparent? Were this a singular instance I would not now expose it to general observation, but I have myself witnessed and dreaded this evil repeatedly. The necessity of reformation is too evident to require argument and I do hope that some observations in your Paper may be productive of as good an effect in this instance as they have in many others and be the means of preserving our lives and of keeping our nerves in a proper temperament

I am, Sir Your obedient Servant

*Chowringhee, May 17, 1819*

VICINUS

May 23, 1819

## WARREN HASTINGS

In the 66th Number of our Journal we gave a short sketch of this extraordinary and excellent man whom his contemporaries undervalued and traduced during his life time but to whom

posterity will not fail to do ample justice hereafter. This sketch, touched chiefly on the events of his political and public life, and could leave but a faint impression therefore of the character of the individual to whom they related. 'The true characters of men it has been wisely said, "are best seen in trifles, in those little acts which require no premeditation, and are not of importance enough to call for dissimulation or restraint.' It is thus that the private correspondence of eminent men has always been found to possess peculiar charms and has been sought after with an avidity proportioned to the interest excited, and when such documents are to be procured they are too important to the right estimate of the character of the individual to whom they relate and too valuable to society at large to be buried in obscurity.

It is this consideration which has induced us to examine with attention a series of Letters written by the late Warren Hastings embracing a period of great extent, from the year 1780 during his Governor Generalship of India, up to the close of the year 1813 the original of which have been put in our possession by a gentleman who long enjoyed his friendship and his confidence.

There is necessarily much of private matter in their contents but we have selected only such passages as might serve to illustrate either his opinions on public questions, his peculiar tastes and pursuits in domestic life and all that relates to the display of those fine principles of honor and virtue which directed his sentiments and those feelings of warm and steady attachment which guided his practice towards his immediate friends in particular and toward mankind in general.

The earliest Letters of the series, in point of date, are of a public nature but they are so explanatory of the noble motives which influenced him in all the acts of his government and offer on the whole so fine an example of the union of the best feelings of the man with the imperious duties of the Governor that we shall give them at length more particularly as it is the public part of his conduct which has been most grossly misconceived and most unwarrantably traduced.

The circumstances to which these Letters relate, will be too familiar to our Indian readers to need any prefatory exposition of them. We give them therefore, in their original form without abstract or comment as they are too valuable to admit of the former and too plain to need the latter from any other pen.

*To Sir John D Oyle, Bart*

*Fort William. Feb. 8, 1780.*

DEAR SIR JOHN,

I have received your two letters. I am pleased to hear that the Nabob has behaved so confidentially to you. I will write to him on the occasion as you desire.

I told you that I should require your presence in Calcutta soon, for the purpose of instructing you fully on a commission, which would not admit of an explanation by letter. The business to which I alluded, being at this time brought to its maturity, I will acquaint you with it in this way as fully as I can, and spare you the trouble of a journey to Calcutta — It is this

An accommodation has been concluded between Mr Frazer and myself. One condition of it will appear to bear hard on the Nabob, but it was every way unavoidable. It will in its effect as derived from our Treaty, be of short duration, and may eventually prove (as I am firmly persuaded it will) the means of obtaining a permanent security for his rights, which appear to be in danger of an absolute forfeiture by being committed in an unequal contest. In short it has been agreed that the Company's orders respecting Mahmud Rizza Cawn shall be carried into effectual execution, and I have engaged to obtain the Nabob's acquiescence in it. This office, my friend, I now depnte to you, and desire that you will immediately break it to the Nabob with all the delicacy and tenderness which such a subject requires, assuring him at the same time that I feel myself equally interested with himself to maintain his rights, and that I hope to be able to gain the same authority by which he now suffers for his future deliverance from the control of Mahmud Rizza Cawn. His relation to the Nizam has never been understood, and his most zealous partizans will be ashamed to abet him in his iniquitous pretensions when it is known that he has neither the rights of inheritance, the obligations of public faith nor services, nor merits, nor character, to plead in his behalf and that by the partiality now shewn to him he is in effect raised to a much higher state both in power and emolument than the constitutional and lawful head of the administration. I may add, than the whole collective body of the Governor General and Council

The arguments which, independently of the general grounds of the present accommodation have induced me to yield to this



necessity are the following which I desire you will make him understand

1st The Company's repeated orders, and a powerful party at home supporting Mahmud Rizza Cawn The former require present obedience but may be revoked on a fair appeal, and the latter defeated by an exposition of the fallacy and iniquity of their pretensions

2nd The certain junction of Sir Eyre Coote with Messrs Francis and Wheeler, on his return to the Council would effect the same point by violence, which I now propose to accomplish by a quiet and amicable compromise

3rd The present Government, as settled by the last act of Parliament, is but of a few months duration the act itself expiring on the 5th of April at which time the new act will most probably take place, although it may not be received here before the month of August. I expect the new bill to be at this time before the house and possibly on the point of termination This, we are assured, will be a permanent settlement of the Government of Bengal Either I shall be continued at the head of it or Mr Francis will be nominated in my stead, or there will be a total change, which is much more likely than the second of these chances But whichever takes place, it equally reduces the effect of the present arrangement of the Nizamat to the short period of six or at most eight months, for if I am confirmed in the Government and possess the powers and responsibility which appertain to that trust I most certainly will not permit a superior influence or dignity in these provinces to exist except that of the Nizam but for my own sake and for the sake of public faith and public justice, I will replace the Nabob in his authority If Mr Francis is Governor General at the end of this period, he will give the Nizamat to Mahmud Rizza Cawn whether the present accommodation is made or not and if another influence succeeds to the exclusion of both, its operations on the Nabob's rights will be the same whether Mahmud Rizza Cawn is or is not, the Nabob for the intermediate time Therefore in all possible event the present accommodation is but of short duration and cannot affect the Nabob beyond the term of the present Government

4th The Nabob's youth and inexperience the want of qualified persons to conduct the two departments of the Nizamat and above all the scandalous abuse which Etwar Ally Cawn continues to make of the Begum's influence by his interference with both—the disordered state of both, and the alarming and disgraceful consequences which may be expected from it render the actual charge of these offices more a subject of danger than of credit, and therefore not very

desirable by any person who feels for his own ease or for his own reputation

These are the reasonings by which I wish you to prevail on the Nabob to yield his consent to the proposed accommodation. Study them, and put them into the form and language which are most likely to make an impression on his understanding. Convince him if you can, and win him if you can. But submit he must.

Enclosed is transcript of the most material part of the Court of Directors, commands respecting this subject. In the General Letter received by the Ceres, they direct the additions which were made to the pensions of the two Begums to be struck off, and that Mahmud Rizza Cawn's salary shall commence from the receipt of their letter of the 4th of February requiring his re-appointment. This would lay me under new embarrassments, and might subject me to prosecutions, were I to persist in disobeying their orders, and withholding and allowing the payment of such capital sums in contradiction to them. Not that this would have been an impediment, could I have supported the opposition on other grounds. But this you may mention as a weight in the scale.

The material argument I have not mentioned because I doubt of the Nabob's capacity to comprehend it. Our Government has been torn to shreds by the contentions which it has endured for the last six years and to the internal evils which these have produced are now joined a war with France and a war with the Marattas which will require an exertion of all the powers which this state possesses to defend it. These cannot be applied while the members of Government continue divided. In a word our existence as a Government, our personal safety and the Nabob's too depend on our union and to obtain it I have made large sacrifices. This is one in which if the Nabob considers himself under any obligation to my friendship he owes his acquiescence as a joint return. We are now at a crisis which will not admit of inactivity or of temporizing delay but our future destiny may turn and I believe it will on the events of the last month and the coming period to the commencement of the rains.

I leave it to you to adjust the little ceremonials which the Nabob may require, such as his signature affixed to all warrants and other deeds of the Nizamut. I do not know what more may be necessary. If more is necessary and you cannot adjust it between them, refer it to me, and wait my decision upon it.

Enclosed is a letter to the Nabob which will serve as a preparative, and as your credentials for this negotiation

I am my dear Sir,  
Your affectionate friend,  
WARREN HASTINGS

P S The letter for the Nabob is not ready, it shall follow to morrow

*From Mr Hastings to the Nabob Mobarch ul Dowlah*

Mr Martin having desired permission to resign his employment I have made choice of—for his successor, and I myself am pleased with the change, because it will place near your person a gentleman who has long been a part of my own family, has had opportunities of studying and of intimately knowing my sentiments and inclinations, and possesses both my fullest confidence and affection His dispositions too and manners are such as I persuade myself will win your esteem, and until he shall entitle himself to your confidence by a nearer acquaintance with you, I request that you will bestow it on him on the credit of my recommendation, as my choice of him to attend on your person, has proceeded solely from the interest which I take in your welfare, and my desire that since I can not possess the happiness of an immediate and personal communication with you, that deficiency may be supplied by some one who knowing what advice I myself would give on every occasion which required it, you might apply to him as to myself, and receive his opinion as my own

The commands of the Court of Directors\* lately received by this Government, and lately communicated to you have placed you in a situation of great delicacy and difficulty, and will require a conduct guarded with the most wary attention both in the choice of such persons as shall be employed to administer under you the different offices of the Nizamut and also in the distribution and control of your expenses, respecting the first, I shall take another occasion to offer you my counsel the second has an immediate relation to the subject of my recommendation

You have had no opportunities of learning by experience the different characters of men, and the interests by which they are biased but by the blessing of God you are endued with an understanding superior to the advantages which others derive from acquired knowledge This will tell you

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\* To give the Nabob the management of his own affairs

that persons in an high station are always surrounded by venal and designing men, who will all profess a disinterested attachment, none of them will fulfil it, but profess it for the purpose of insinuating themselves into your confidence, and to obtain their own ends. These are not the advisers to whom you should trust for the regulation of your expences, and they do require much regulation. I did myself formerly assist in the reduction and in the formation of an establishment and rules for confining them within your income, but the execution rested with others and has not answered my hopes or intents. This has not been owing to any neglect or incapacity of your *Mutisaddies* but to influence

I therefore make it my request that you will order them to shew the accounts of your monthly expenses to Sir John D'Ory, and that you will permit him to propose such regulations and restrictions as to him shall appear necessary, and to represent to you his advice for the retrenchment of all excesses, especially such as contribute less to your benefit than the emolument of your dependants. As I have directed him to inform me from time to time of whatever occurs to him upon this subject for the purpose of receiving my instructions upon it these will of course form the groundwork of his advice and I repeat my request that you will be guided by him for you ought to know, since it has been proved by experience of more than seven years, that my friendship is totally devoid of every consideration but that of your real interest and reputation and that I have no concern of my own in any advice which I offer to you, but in the share which I partake in both

To regulate your expenses with economy, is not only necessary for your own ease and the support of your state, but it derives a much greater importance from the advantages which your enemies will take of a different conduct to obtain a repetition of the attempts that have been already made to subject you again to a state of pupillage and to the control of a man whom you justly regard as the enemy of your family. To guard against this, and to prevent the imputation which my reputation may suffer from the part which I have taken in the support of your rights is a strong motive of what I have herein so earnestly recommended to you. Regard them as your enemies and mine who shall endeavour to indispose you to so salutary a counsel

WARREN HASTINGS.

## ACCOUNT OF HEERUMBA

*( From the Friend of India, in continuation of the Notice first given in the 69th Number of our Journal )*

We now resume our account of this little state, and proceed to notice its government, its revenues, its produce, &c

The sovereign of Heerumba is completely absolute within his own dominions, having no law by which to regulate his conduct beyond his own royal will and pleasure. He has however several ministers among whom may be numbered four whose office bears some resemblance to that of secretary of state in other kingdoms. But as these are appointed by the monarch, and of course removable at his pleasure, they can form no kind of check on his conduct. In its various officers of state the court of Khaspoor bears a considerable resemblance to that of his Burman Majesty. These serve the sovereign without any salary, simply from their devotion to the person of their sovereign. They have however certain perquisites allowed them by law, and these they increase by demands on the people to any extent they deem safe and this is attended with little danger of detection, as the complaints of the common people seldom reach the royal ear.

The national flag contains the rude portraiture of a monkey. The reason for preferring this animal to the eagle, &c we have not been able to learn. His Heerumban Majesty on state occasions has a white umbrella displayed over his person, like the Burman Emperor, whom he also imitates in retaining among his insignia, a beetle box, a sword, and shield, and even in the harness of his royal coursers. The style and titles of his Heerumban Majesty are as follows.

'Shree Shree Shree Shree Shree Joot Govindachandrea Narayana Bahadoor chief of the race of the Pandurus descended from the moon whose actions are glorious as the bright effulgence of the white umbrella worthy of homage from all the sovereigns in the universe the mighty King of Heerumba, Lord of Lords'. It is somewhat amusing to observe that this imposing assemblage of titles is attached to an instrument, which gives authority to an agent of the government over a piece of land that yields an annual revenue of twenty kahuns of cowries or four rupees!

The southern country of Heerumba, small as it is contains ten districts of petty governments, and these again are divided into smaller portions or purgannahs. Of these the largest district, Boorsapur that watered by the Boorah, contains nine, and the smallest, Oodurhnd, contains three divisions

As the Khaspoor court issue no salaries, this subdivision of the country into more than fifty *purgunnahs*, with their attendant officers, costs it nothing, whatever may be its weight on the people.

Among other sources of revenue to the king of Heerumba are the various saltpits in the country, which furnish a sufficient abundance of that valuable article for the consumption of the whole of the kingdom, and a surplus for the purposes of trade with their neighbors to the east, the south, and the west. The number of pits where salt is continually made, are about twenty four. These are in the hands of the receivers of the Royal revenue, of which they form a considerable part.

The produce of this country is so abundant as to render it dependent on other countries for scarcely anything beside beetle nut, brass ware, and a little fine cloth. These articles are generally obtained from Bengal. The articles of trade which are indigenous to the country are among others, a coarse kind of silk, termed *moog*, bees wax, ivory, cotton, timber of various kinds, tame elephants, lime stone, and a kind of iron ore, capable of producing a considerable quantity of that metal, were mines properly wrought, and the art of smelting it properly known. As this however is not the case, they are not very productive.

In this country there are several water falls, one of which is particularly remarkable, as it bears the name of *Kupili*, the celebrated sage. Some say that the height of the water fall is nearly two hundred feet, but this is far from being certain. To the south, near the independent part of *Tripooora*, there is a very large tank with a ghant built of brick. On these bricks are characters so ancient, that no native of the country is able to decypher them, nor to say more respecting these inscriptions, than that they differ from anything ever seen by any of the natives of the country. In the vicinity are observable buildings, of the origin of which the natives are equally ignorant.

In their persons, the inhabitants of Heerumba are in general strong and robust, which characteristic is nearly as applicable to the women as to the men. Their countenances and features bear a strong resemblance to those of the Chinese. Their complexion is much fairer than that of the natives of Bengal. In their dress the women imitate the Burman women, and like them, are extremely fond of the beetle nut.

The Heerumbans have no alphabet of their own. The court language now in use among them, is that of Bengal. Yet they have a language of their own, which seems to have no affinity with any derived from the *Sanskrita*. It is mono-

syllabic, like the Chinese, but it differs widely from it in the meaning ascribed to these monosyllables. Between the meaning of some of them, however, and that of certain Chinese monosyllables of the same sound, there will be found such a similarity, if due allowance be made for provincial pronunciation, (which varies greatly in the different provinces of China itself,) as to leave little doubt of this language being a branch sprung from the Chinese monosyllabic stock. As already mentioned, the alphabet adopted by them is that of Bengal, with a very few alterations to adapt it to their own pronunciation. These are chiefly of the nasal kind. Such of the inhabitants as read any thing, study the manuscript writings of Bengal, and all state transactions are carried on in that language. They of course have very few books in circulation among them, and their schools scarcely deserve the name.

Prior to the time of Raja Huri Chandra, they had not the least vestige of caste among them. The monarch, smitten with the love of Hindooism, determined to become a proselyte thereto. To effect this, he with such of his servants as were particularly desirous of pleasing him, underwent the ceremony termed Poonnuh junma, performing to effect it, many preparatory acts of worship, which were accompanied by the feeding of a great number of brahmans. It is further reported, that he actually had made a cow of gold, through the belly of which he and his most devoted followers passed, that they might render themselves worthy of admission into the Hindoo faith. If such were really the case, there can be no doubt but the golden animal, by that act, became too sacred to pass again into any other hands than those of the brahmanic tribe.

In consequence of this adoption of Hindooism, the Hindoo deities are of course worshipped in Heerumba. The worship of Doorga is said to be celebrated occasionally with human sacrifices. The present king, at his accession, about six years ago, is said to have seized four unhappy victims, and to have sacrificed them to his favorite deity. With animal sacrifices she is continually propitiated in Heerumba. Beside her, they also worship Kslee, or Doorga under another name. They also worship her as the goddess who presides over the small pox. Their chief objects of worship besides, are Krishna and Lukshmee.

In addition to these, they still worship certain genn or spirits whom they regard as belonging to their own country, and greatly dread. Among these are Runchundee, the tutelary guardian of Heerumba, to whom they occasionally offer sacrifices, Dushabhooja or the ten armed one, probably Ravana, Myulma, Shyama, and several others.

Such then is the state of this little territory lying within a few leagues of the British dominions to the north east Its latest history is merely this The present sovereign, Govindachandra, a weak young man, the son of Hari Chundra succeeded his elder brother about the year 1812 He with great difficulty supported himself on the throne till the beginning of 1818 when the kingdom being invaded by a handful of Burmans from Munipore, under the pretence of seeking payment for some horses which the king was said to have received from them, his Heerumban Majesty's troops refusing to fight, he fled to Sylhet and left his kingdom in the hands of the triumphant invaders

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### CHURUK POOJA

The natives of Hindoosthan are more attached to show and splendour, than the inhabitants of other countries which enjoy a state of equal civilization This is the ruling principle the *primum mobile* of their actions The hard earned savings of a whole year and sometimes of a whole life, are frequently expended in a single attempt to attract notice by a display of magnificence It is for popular fame that the natives of this country toil with incessant care and anxiety That species of fame, however which in India animates exertion, is not as among more enlightened nations the applause of the wise and good but that of the fickle and inconstant multitude In some solitary instances as in the erection of ghauts the digging of tanks and in establishments for the relief of the needy, the natives attempt to combine present popularity with the applause of posterity but in nine instances out of ten the object for which they labour is the evanescent fame of the day To obtain this gratification they expend annually sums which if discreetly applied would secure the education of the whole population of Hindoosthan But in the way in which these large sums are now laid out they tend rather to deepen the gloom of ignorance and to augment the general immorality The numerous festivals and exhibitions which the rich native supports take the complexion of their character from the general taste of the people Were this not the case they would cease to excite the applause of the rabble, almost the sole purpose for which they are instituted The popular taste in this country is altogether vitiated and depraved Originating in the licentious histories of their sacred books its depravity has only been increased by the centuries which have since passed away It may



therefore be easily seen, what must be the moral tendency of these various exhibitions when they are thus regulated by the vicious taste of the people, and when it is the object of every new candidate for fame to strike out some new mode by which it may be gratified. There is no country in the world, in which festivals abound to so great a degree as in this country and in which there is so much of actual depravity connected with them. The Hindoo is whirled round with incessant rapidity in the vortex of dissipation where his passions are kept in a state of perpetual agitation, and all his evil propensities are brought into dreadful activity. These circumstances produce a mutual reaction on each other the vitiated taste of the people influences and directs the festivals which are exhibited for their gratification, and these in their turn contribute to nourish and perpetuate that depraved taste to which they owe their existence.

There are three festivals which the rich natives consider it necessary to support in order to establish their claim to superior opulence the Doorga Pooja the Dolu and the Churuk. The Doorga Pooja is always accompanied with the most splendid display. The Dolu is a commemoration of Krishna's victory over an Usooru whose blood, flowing on the sand rendered it red, and some of it besprinkling the body of Krishna he pronounced a blessing on all who should thus celebrate this heroic deed of his. The period of its duration is distinguished by unbridled licentiousness. It is more general and more magnificent in Hindoostan than in Bengal. The Churuk or swinging festival which is celebrated in March or April is one of the most horrible exhibitions in the country and manifests the greatest degradation of the species. It is never practised by the natives of Hindoostan who frequently ridicule the natives of Bengal by calling it *their* Churn Pooja. It is not mentioned in any of the works which are esteemed the standard of the popular religion. It seems to have originated solely among the common people, and considered in this light it may serve to convey some faint idea of the state to which the Hindoo superstition has reduced the populace. All the other festivals in the country are founded on some positive precept of the Shaster but for the Churuk there is not even the least shadow of injunction. It is a noxious weed which has sprung up spontaneously in the rank and fetid soil in which Hindooism flourishes.

We pass over the disgusting occurrences which precede the swinging itself, the falling on knives from an elevated stage the perforations of the tongue the arms the sides the thighs and the horrid sight presented by men's dancing through the streets with iron spikes living snakes &c in these perfora-

tions. Our present business is with the swinging. Every swinging post belongs to some rich native. The notoriety of any post, and the honor which is reflected through it on him who owns it, are regulated by the number who swing, and by the novel circumstances with which the ceremony may be distinguished. The native to whom the post belongs, defrays the expences of the devotees during the period of their engagement in this service. It is esteemed a mark of distinction for any native to possess a swinging post, it is called by his name in all the surrounding villages, and of the honor attached to this distinction, there are few who are not desirous. Almost every village of note has at least one swinging post, but where the country is scantily populated, the inhabitants of several small villages assemble around one post as at a common standard.

No Hindoo of respectability ever degrades himself by swinging, no Brahmun no one of the medical tribe, and none among the Kaistha or writer caste, except the most abandoned. Those who devote themselves to the performance of this rite, are generally men of the most dissolute characters, to whom the greatest stimulus is the number of barlots who from the different brothels assemble and cover the plain on these occasions. In many cases, rich natives compel those of the poorer sort to swing, especially where they possess any kind of authority over them. They collect a rabble composed generally of Snyasees or devotees to Shiva and forcibly entering the house of the intended victim throw round his neck the cotton thread, the badge of the infamous clan. Some who possess sufficient resolution throw away the thread, and refuse to degrade themselves for the pastime of the rich. Others who can obtain previous intelligence of the intention to enlist them, abandon their homes and conceal themselves till the danger is past. One who refuses to join these devotees is frequently maltreated by the rabble at the instigation of their patron. His house is pulled down, and his little property injured if not wholly destroyed. In country villages where the authority of the landlord is paramount, the poor inhabitants are completely under his influence, and various modes of petty oppressions are put in practice against those who on these occasions refuse a compliance with his wishes. The barber is forbidden to shave them, and their fellow villagers to smoke or even to associate with them. Beside these two inducements, the presence of dissolute women, and the influence of the rich, the small stipend which the devotees obtain is with some an additional stimulus. So low indeed is the state of morals in this respect, that a native at the late festival, offered to run a moderately large cable through his sides, if any one would give him five rupees. To these causes we may add the love of notoriety, which is perhaps the greatest gratification that many

propose to themselves. The devotees enjoy for a season the attention of the multitude, they form the subject of conversation for many days before and after the ceremony. The last and perhaps the least inducement is, a secret hope that these sacrifices may be acceptable to their deity, and serve as a propitiation for offences. Though this practice is not enjoined in the Shasters, yet as being done under the supposed patronage of Shiva, it is generally hoped, that some benefit may result from it, though from all we have been able to gather on the subject, we are led to conclude that this hope would not of itself induce any to swing, unless supported by other inducements of greater weight.

It would be difficult to fix with any degree of accuracy of the number of persons who annually swing in Bengal, but we believe that *fifty thousand* will fall greatly short of the actual number. Among all these, it is the prime object to catch the applause of the vulgar by the invention of some new mode of torturing themselves, or by presenting some new combination of circumstances in their individual cases which may attract notice. On a recent occasion, one man who had grown old in the practice, and whose back had been so completely lacerated by repeated perforations, that it presented no part of sufficient vigor to sustain a new effort swung by his thighs, to the amusement of the whole village. In another place, a rich native, elevated *sixteen* men on the same post, at the same period of time, by fixing the ropes to a long bamboo.—In a different place two persons swung on the post under circumstance so horrible, that even the most barbarous savage would have averted his eyes from this degradation of his species.

But we must pause.—It would be easy to instance other examples of a similar nature, but we will not pollute the ears of a Christian community with the relation of deeds, the remembrance of which should be consigned to perpetual oblivion. All the trophies of which this superstition can boast, have been obtained in the inglorious warfare which it has waged against decency, humanity and reason. In this instance, man sinks even below the brute. The gestures of the devotee, the crowds of dissolute women who hasten to the scene, the assemblage of the wealthy and the indigent of the wise and the ignorant who sanction with their presence this vile abomination, and, above all, the sight of rational and immortal beings suspended by hooks, and swinging round a post in all the intoxication of lowliness and impurity, combined with the shouts of the multitude, who elevate their voices as at the performance of some deed of high renown, presents a spectacle at which Hindooism, chargeable as it is with the guilt of a hundred generations may blush with intense shame.

## CALCUTTA SCHOOL BOOK SOCIETY

We feel unwilling to lose any time to bringing before the public this interesting Report, and have therefore intruded on the goodness of our readers by adding a few extra pages to this Number, rather than postpone it to our next

Few subjects can be of greater importance to this country than that which is embraced by this Society, and other institutions of a like nature. We are surrounded with a people lively, ingenious and in many parts of their character, naturally amiable, but reduced to the lowest state of degradation, by the want of that elementary knowledge with which the western world abounds. Formerly, for a short period, the narrow and ignoble idea prevailed in the minds of some, that the grossest ignorance alone can secure implicit obedience, and that to attempt communicating to our Hindoo fellow subjects the least particle of that intelligence to which we Europeans owe all our enjoyments however benevolent, would be impolitic in the highest degree.

Happily for the world, this narrow system has given way in Europe just in time to save the nations from complete ruin, and that exalted Noblemen who presides over the public councils in this country, has pronounced this course as unwise as it is ungenerous with reference to our Indian fellow subjects. They indeed who suppose ignorance to be the strongest preservative of respect and authority, seem to have overlooked the state in which ignorance leaves the human mind. They imagine that it leaves it weak and incapable of action. Than this nothing can be a greater mistake, and few more fatal in their consequences. It leaves the moral principle weak and the individual's perception of his real interest, so faint as to be of scarcely any service to him either in enabling him to seek his own good or to shun that course which may destroy him, but it leaves the mind, like the sightless Polyphemus, blind indeed, but capable of desolating all nature. In this state of ignorance, the mind suspicious of all around is continually awake to evil impressions from others as well as to every evil surmise of its own which may be excited by *the disappointment of its unreasonable desires and the irritation of its prejudices*. Hence while it is thus blind self love is ready to stir up its mighty energies to every outrage suggested by misguided feeling and the faculty with which a populace thus ignorant can be enkindled into resentment, resembles that with which a conflagration can be kindled in a city formed of one continuous range of combustible buildings. Into such a mass of combustible matter does

ignorance condense the unenlightened population every country, and in these circumstances one single idea thrown into the mind is capable of enkindling the whole mass, and of producing consequences scarcely to be calculated. The introduction of knowledge, however, completely separates this mass, it enables each man to weigh things for himself, and men of information and reflection stop the flame of causeless discontent as effectually as large and large intervals void of combustible matter, interrupt and extinguish the flames which might otherwise consume a whole city. Of this fact, the different conduct of the populace in the great cities of America, and in Paris, furnishes a sufficient proof. The latter, at the time of the Revolution, were ignorant beyond conception, particularly of the Sacred Scriptures which convey more sound ideas to the mind relative to its real interests, than any human writings of the same bulk, but of which it is probable that scarcely one in a thousand of the Parisian mob which overthrew order, liberty, righteousness, and equity, had ever digested a single page. On the other hand, at the conclusion of the war in 1783, it is probable that nearly one half of the populace in America, know wherein their true interests consisted, both as individuals, and as a public body. Hence without blood shed and even without tumult, they at once established among themselves order, tranquillity, and good government. If it be just to say of Washington, who, at the conclusion of a successful war, laid his trophies at the feet of the commonwealth and retired to his paternal field, that he saved America is no less just to say, that America formed her Washington. Had he been disposed to exalt himself at the expence of his country, he would have found it scarcely possible, surrounded as he was by companions and fellow citizens who thought for themselves.

This Society for furnishing our Indian youth with useful elementary works is indebted for its origin to the enlightened mind of one whom only to mention is to eulogize. The Countess of Loudon and Moira a few months before her departure, taking into consideration the state of our native youth, expressed a strong wish that a Society might be formed for the translation of useful elementary works into the Bengalee and Hindoo languages, in which Her Ladyship particularly requested that the Rev Mr Thomason and Dr Carey would bear a part. After some time the Gentleman who has from the beginning been so deservedly at the head of the Institution interested himself deeply therein, matured the plan, and laid it before the public, who, as might have been expected, warmly patronized what seemed so evidently calculated for public utility, and on the 8th of July 1817, a general meeting of the Subscribers was held, in which a Committee of twenty-four were chosen, of which eight were to be learned natives.

W B Bayley, Esq to whose efforts the formation of the Society may be chiefly ascribed, was unanimously chosen President, and Lieut (now Captain) Irvine with whose labors in the cause of science and humanity the public are not unacquainted was chosen European Secretary At the first Annual Meeting of the Society in July, 1818 the business requiring an additional Secretary, E S Montagu Esq volunteered himself for this arduous service

The admission of Natives in a participation in this benevolent work of providing Elementary works for native youth, naturally gives a complexion to the Society of a peculiar nature but which is the natural result of candor and generosity In a Society thus formed, it was requisite that liberality of sentiment should be mutually cultivated and that in works intended for the instruction of youth those books esteemed sacred by the various classes who form the society, should be mutually admitted or mutually excluded To have exacted therefore of learned Hindoos and Mussulmans that the books held sacred by them should be excluded while those we justly esteem Divine should be admitted without reserve would not have been consistent with that liberality of mind required in a society where men of various religions are united in mutual operations Hence as the minds of Christians could not be easily reconciled to the idea of the Koran and the Hindoo Pooranas being admitted as the basis of elementary instruction mutual candor required that the Sacred Writings should also be excluded

This recalls to our minds a fact we have often had occasion to notice in our intercourse with the natives While an accurate knowledge of chronology history and geography, constrains Christians to regard as not founded in fact the writings esteemed sacred by every class of the inhabitants of India they never esteem the Sacred Scriptures untrue on the contrary whatever may be their idea of the conduct of Christians intelligent natives universally concur in saying that the Christian Scriptures are true and excellent as to the matter they contain To this we scarcely remember a single exception in the case of a native who had read them

In addition to the various works which this Society have originated—or which they have employed learned natives to translate from the English language are to be reckoned large and cheap editions of valuable English works Among these are the two first volumes of Joyce's Scientific Dialogues a work which promises to be of great public utility In the present unfinished state of their plans it would be uncandid for any one to bring forward what has been actually completed as a proof of what the Society is capable of effecting but every considerate mind who surveys what they have now laid

before the public in this interesting Report, must be convinced, that nothing but steady and active perseverance is necessary to render the Society an extensive blessing

Beside these works, it would be unjust to pass over in silence the generosity which this Society have manifested in encouraging works planned and executed by others, who have the same object in view. This has been demonstrated by their conduct towards the Serampore Missionaries. These, from the peculiar nature of their work, had been led to contemplate the necessity of supplying the Native youth with Elementary works, some years before this Society was formed, as will appear by the following extract from their "Review of the Mission addressed to their Society at the close of the year 1813", in which, speaking of Native Schools, it is observed,

"The books which shall form the means of conveying knowledge to a nation at present immersed in worse than Egyptian darkness, become an object of serious consideration. While the importance of imparting to them the words of ever lasting life is fully acknowledged, it is still proper to keep in view the state of the people, and the probable effect of schools. Even in Britain, where Christianity is professed by all, no one thinks of confining children at school wholly to the Scriptures. On the contrary, certain other books are necessary, not only for the purposes of life but even to make them enter thoroughly into the beauty and glory of the Sacred Oracles. In a country therefore, wherein all is darkness this applied with still greater force. This has led us to think therefore that

"1. A simple and concise Introduction to Arithmetic should form one of the books used at these schools. The knowledge of numbers is in a very low state among the Hindoos. It is true that a fertile mind, and long practice in business enable many of them to do much in accounts, but even in doing this they labor under great disadvantages. An expert accountant among the Hindoos will be several minutes in bringing out the result of a question in simple multiplication which a well instructed English lad would bring out almost in the twinkling of an eye. A suitable treatise on Arithmetic therefore would be a most valuable acquisition to the youth of India. It would advance their general knowledge and accustom them to the art of reasoning. It would also be a high recommendation of these schools that useful knowledge of this kind could be obtained here which must be sought in vain among the Hindoo chonbaries

"2 A concise and well written System of Geography is another most desirable part of the Hindoo juvenile library

Of geography they are completely ignorant, and their whole religious system is either built on this ignorance of geography, or interwoven therewith. Soomeroo, their sacred mountain, the seat, to its almost topless summit of a multitude of their heavens is the centre of seven continents, separated by a like number of seas which seas and continents, surround the mountain, like the integuments of a tulip root around its centre. A concise treatise on geography, therefore, would impart knowledge most welcome to the enquiring mind and most salutary in its effects. This should embrace the various kingdoms of the world and it might with propriety be particular in its account of Great Britain.

"3 A Chronological Epitome of General History, is another work which we wish to introduce into these schools. This work should be so arranged as to give a luminous view of History, both ancient and modern as far as relates to the leading facts. Thereunto should also be interwoven in its due place, every historical fact respecting India furnished either by ancient history, or brought to light by modern research. This would throw a flood of light on the minds of Hindoo youths, and furnish them with knowledge which would be of the utmost value when they come to read the sacred scriptures.

"4 A selection from their own books of those passages which convey any just idea of the duties of life &c would be of considerable value. The apostle Paul plainly shew us what use may be made of the writings of heathens themselves in shewing the folly and wickedness of idolatry when in addressing the Athenians he quotes Aratus to prove that we are the offspring of God. A selection of the best ideas found among the Hindoo writers digested under proper heads might be valuable in many ways to the rising generation. As far as they accord with the law of righteousness they would prove a valuable auxiliary, and wherein they are found deficient, and every deficiency might be improved to the highest advantage, by shewing the necessity of a better guide.

"5 We further propose making a selection in the words of Scripture, of what we may term Scripture Ethics or the principles which the Scriptures teach relative to God his nature and attributes, his law and his government of man—to six—to the state of the world—to a future state a final judgment &c. These might be written from dictation committed to memory or merely read as circumstance might point out. They would also furnish matter for contrast with the selection of passages from the best Hindoo authors certainly not to the disadvantage of the Divine Oracles.

In the execution of these various works and of others which circumstances have suggested the Missionaries have



received that encouragement from this Society, which might have been expected from minds enlightened and generous, engaged in the same important and benevolent work. This cordial co operation among those engaged in promoting the welfare of native youth, must be the more pleasing to every liberal mind, when it is considered, that while it adds energy to every effort made, it tends to increase its efficiency on the minds of the natives when they witness such a spirit of harmony and united operation, in those who are seeking to promote their best interests.

Attached to this Report, is a very great variety of important Statistical Questions, intended to elicit from Gentlemen in various parts of the country, such information as may be turned to the future advantage of India. These questions, for which we believe we are indebted to the united labors of the two Secretaries Captain Irvine and Mr. Montagu, do great credit to their intelligence and industry and if to a reader who may examine them superficially, they should appear full almost to prolixity, it should be remembered, that this circumstance increases their value amidst such a variety of questions relative to the country, the soil the people, their language their manners and customs, it is impossible that the gentleman desirous of communicating information, should not be able to fix on some one which will suit his ideas and assist him in communicating the information immediately within his province.

The labors and researches of Mr. Montagu in attempting to gain a just and accurate idea of the Topography of this country, are such as entitle him to the public thanks. Information of this nature while it tends to enlarge, as well as entertain, the mind of youth, must be highly interesting to those who feel a deep interest in the welfare of the country and it may lead to results of the most important nature.

We are happy to add that the Society has experienced that encouragement which might have been excepted from a generous public and that its funds are in a highly pleasing state its Expenditure since its formation having amounted to about Five Thousand Rupees and its Receipts to above Seventeen Thousand leaving a surplus in hand of about Twelve Thousand Rupees against which however, lie the various unfinished works the Society have now before them.

## THE DESATIR

Having followed up all that has been said within subject, whether in accusation or defence, since the first Critique on the Work published in the seventh Number of volume II of our Journal, on the 27th of January last we give place to the following from the last Bombay Gazette received

*To the Editor of the Bombay Gazette*

MR EDITOR,

I have perused with considerable interest the letter which appeared in your Paper of the 24th of March, under the signature of "Zertoosht" with an answer of Mulla Feroz bin Kaus in your subsequent number of the 7th of April \*

This address does not proceed from an intention to touch on the discussion of the subject contained in the first part of the letter of the former, but with a view to vindicate Zertoosht in his assertion (which is disbelieved by the Mulla) that manuscript copies of the Desatir are to be found in Surat, as from being on the spot I may possibly have the best means of giving irrefragable proofs of this being the case

The observations in the English preface that the copy from which the Desatir was printed is the only manuscript of the work known to exist and that is shut up in that single copy can now no longer hold good I was surprised to see that the Mulla discredited the notorious fact advanced by Zertoosht for the Desatir is known to the Parsis of this place and esteemed by them as pertaining to their ancient religion several copies are in their hands and I have myself seen more than one I entirely concur with the Mulla in considering it to be very singular that if only one copy existed among his tribe it should have escaped his notice the more especially as we are given to understand that much of his time has been devoted to subjects connected with the earliest periods of the history and religion of the Guburs or Parsis

From the Mullah's reply to Zertoosht it appears that nothing will satisfy him unless the name of a person now living who possesses a manuscript copy of the book is men

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\* The first of these will be found in the 70th Number of our Journal for April 20th and the second in the 83rd Number for May the 9th last

tioned. This would truly be an invidious task, and an unnecessary exposure of individuals to a discovery which might prove unpleasant to any member of a society, formed on such principles as those of India. Names could be given but as I have adopted a different course of proofs less equivocal, and more satisfactory, I trust they will not be considered necessary.

I have procured a manuscript copy of the Desatir in the city of Surat, from a Parsi in whose family it has been for the last twenty five years, this shall be presented to the Literary Society of Bombay, to be deposited in their valuable Library, who will be glad to possess a copy of this supposed scarce work. An opportunity will thus be afforded to all who may take an interest in the discussion, to satisfy themselves of the correctness of Zertoosht's statement, and in order to give an opportunity to those at a distance, also to judge, I shall request the Secretary of the Society, to send an acknowledgement of the receipt to you which I trust you will have the goodness to give a place to, in your publication.

I am &c &c  
VINDEY

Surat April 19 1819

## TO CORRESPONDENTS

We are requested to mention that the manuscript copy of the Desatir alluded to in the above letter has been received by the Secretary to the Literary Society and deposited in their Library.

[Bombay Editor.]

## ORIGINAL POETRY

An imitation of 16th Ode of the 2nd book of Horace, written off the Cape of Good Hope, in the month of April 1785 and addressed to John Shore Esq By the late Warren Hastings

For ease the harass'd seaman prays  
When Equinoctial tempest raise  
The Cape's surrounding wave  
When hanging o'er the reef he hears  
The cracking mast, and sees or fears  
Beneath his wat'ry grave

For ease the starv'd Maratta spoils,  
 And harder Sic erratic toils,  
     And both their ease forego:  
 For ease, which neither gold can buy,  
 Nor robes, nor gems, which oft belie  
     The cover'd heart, bestow

For neither wealth, nor titles join'd,  
 Can heal the foul, or suffering mind  
     Lo! where their owner lies!  
 Perch'd on his couch, Distemper breathes,  
 And care, like smoke, in turbid wreaths  
     Round the gay ceiling flies

He who enjoys, nor covets more  
 The lands his father own'd before,  
     Is of true bliss possess'd  
 Let but his mind unfetter'd tread,  
 Far as the paths of knowledge lead,  
     And wise, as well as blest

No fears his peace of mind annoy,  
 Lest printed lies his fame destroy,  
     Which labor'd years have won.  
 Nor pack'd Committees break his rest  
 Nor Av rice sends him forth, in quest  
     Of Clumes beneath the sun

Short is our span then why engage  
 In schemes for which Man's transient age  
     Was ne'er by Fate design'd?  
 Why slight the gifts of Nature's hand?  
 What wand'rer from his native land  
     E'er left himself behind?

The restless thought, and wayward will,  
 And discontent attend him still,  
     Nor quit him while he lives  
 At sea, Care follows in the wind  
 At land it mounts the pad behind  
     Or with the postboy drives

He, who would happy live to day  
 Should laugh the present ills away  
     Nor think of woes to come.  
 For come they will, ne soon or late,  
 Since mix'd at best is Man's estate,  
     By Heav'n's eternal doom

To ripen'd age, CLIVE liv'd renown'd,  
 With lace enrich'd, with honors crown'd,  
     His valor a well earn'd meed

Too long, alas ! he liv'd, to hate  
 His cruel lot, and died too late  
 From life's oppression freed  
 An early death was ELLIOT'S doom,  
 I saw his opening virtues bloom  
 And manly sense unfold,  
 Too soon to fade!—I bade the stone  
 Record his name 'mid borders unknown,  
 Unknowing what it told  
 For me, O! SHORE, I only claim  
 To merit, not to seek for fame,  
 The good and just to please  
 I state above the fear of want,  
 Domestic love, Heaven's choicest grant,  
 Health, leisure, peace, and ease

May 25, 1819

\* \* \*

On Thursday the 1st of April were landed on the beach at Penang, two negroes from the Andaman Islands, captured by the crew of a China junk. Their appearance excited much interest and curiosity as a race of people generally considered as cannibals. The following account of them was communicated to the Editor of the Penang Gazette, by a gentleman who has very humanely taken them under his care

'A Chinese junk manned partly by Chinese and partly by Burmahs proceeded to the Andaman Islands to collect Becho de Mar, and lying about 2 miles from the shore they observed about 8 or 10 of the savages approaching the junk, wading through the water. Upon coming within a short distance of the vessel, they discharged several showers of arrows which severely wounded four of the Chinese. The Burmahs gave immediate pursuit in their boat and after much difficulty took two of the savages prisoners

During the chase they were frequently observed to dive and, to make their appearance at a considerable distance, to elude their pursuers. Several of the arrows were picked up by the Chinese which are now in my possession. They are made of rattans, with a piece of hard wood for a point, and an iron nail or fish bone fastened to the extremity, in such a manner as to render it difficult to extract, if it enters the body

These negroes are extremely diminutive in stature the apparently well formed and their limbs and arms are uncom

monly small, and one of them is 4 feet 6 inches, the other 4 feet 7 inches high, and each weighing 76 lbs avoirdupois. They have large paunches, and though so small, are in good condition. One is an elderly man of ferocious aspect, the other a boy about 17, of a good expression of countenance. They appear dull and heavy, extremely averse to speaking, when conversing, which they only do when left alone and imagine they are unobserved, they make a noise resembling much the cackling of turkies. They are of a jet black colour, and their skin has an extraordinary shining appearance, and their bodies are tattooed all over, they have a most voracious appetite, and crack the bones of fowls with their teeth with the greatest facility. Their manner of ascending a cocoanut tree is remarkable, running up like a monkey, and descending with astonishing velocity.

The population of the great Andaman, and all its dependencies, does not exceed 2,000, or 2,500 souls: these are dispersed, in small societies along the coast, or on the lesser island within the harbour, never penetrating deeper into the interior than the skirts of the forest. Their sole occupation seems to be that of climbing rocks, or roving along the margin of the sea in quest of a precarious meal of fish, which during the tempestuous season, they often seek in vain.

It is an object of much curiosity to discover the origin of a race of people so widely differing, not only from all the inhabitants of the neighbouring continent, but also from those of the Nicobar Islands, however, the inquiries of travellers have produced no satisfactory conclusion. In stature the Andamaners seldom exceed five feet, their limbs are disproportionately slender, their bellies protuberant, with high shoulders and large heads, and they appear to be a degenerate race of negroes with woolly hair, flat noses, and thick lips: their eyes are small and red, their skin of a deep sooty black, while their countenances exhibit the extreme of wretchedness, a horrid mixture of famine and ferocity. They go quite naked, and are insensible to any shame from exposure.

The few implements they use are of the rudest texture. Their principal weapon is a bow, from four to five feet long, the string made of the fibres of a tree, or a slip of bamboo, with arrows of reed, headed with fish bone, or wood hardened in the fire. Besides this, they carry a spear of heavy wood, sharp pointed, and a shield made of bark. They shoot and spear fish with great dexterity, and are said also to use a small hand net made of the filaments of bark. Having kindled a fire they throw the fish on the coals, and devour it half boiled.

Their habitations display little more ingenuity than the dens of wild beasts. Four sticks fixed in the ground are

bound at top and fastened transversely by others to which branches of trees are suspended, an opening just large enough to admit of entrance is left on one side and their bed is composed of leaves. Being much incommoded by insects their first occupation of a morning is to plaster their bodies with mud which hardening in the sun, forms an impenetrable armour. Their woolly heads they paint with ochre and water, and when thus completely dressed, a more hideous appearance is not to be found in the human form. Their salutation is performed by lifting up one leg and smacking with their hand the lower part of the thigh.

Their canoes are hallowed out of the trunks of trees by fire and instruments of stone having no iron in use among them but such as they accidentally procure from Europeans or from vessels wrecked on their coast. The men are cunning and revengeful, and have a great hatred to strangers they have never made any attempt to cultivate the land but subsist on what they can pick up or kill.

The language of the Andamaners has not been discovered to possess the slightest affinity to any that is spoken in India or among the islands.

They appear to express an adoration to the sun the genius of the woods waters and mountains. In storms they apprehend the influence of a malignant being and deprecate his wrath by chanting wild choruses. Of a future state it is not known they have any ideas which possibly arises from our imperfect means of discovering their opinion.

*Calcutta*—It is agreeable to witness the gradual improvements which are daily making in this city by the widening of narrow streets the clearing of drains and the removal of whatever tends to the obstruction of the health comfort or convenience. Whether the presentations of the Grand Jury occasional animadversions of the public prints or a sense of duty alone has affected this on the part of the municipal Government it is unimportant to enquire. The fact is gradual improvement is established and it will we have no doubt continue with accelerated progress.

The building of the New Custom House which is already begun and the erection of a New Exchange which is talked of among the mercantile and monied men will embellish and ornament the city at the same time that great convenience will be afforded to inland and to foreign commerce by the wharfs jetties warehouses &c of the one and the facility of bringing strangers together effected by the others.

Among other improvements in agitation we learn with much satisfaction that the Proprietors of the Tiretta Bazar

monly small, and one of them is 4 feet 6 inches, the other 4 feet 7 inches high, and each weighing 76 lbs avoirdupois. They have large paunches, and though so small, are in good condition. One is an elderly man of ferocious aspect, the other a boy about 17, of a good expression of countenance. They appear dull and heavy, extremely averse to speaking, when conversing, which they only do when left alone and imagine they are unobserved, they make a noise resembling much the cackling of turkeys. They are of a jet black colour, and their skin has an extraordinary shining appearance, and their bodies are tattooed all over, they have a most voracious appetite, and crack the bones of fowls with their teeth with the greatest facility. Their manner of ascending a cocoanut tree is remarkable, running up like a monkey, and descending with astonishing velocity.

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The language of the Andamaners has not been discovered to possess the slightest affinity to any that is spoken in India or among the islands.

They appear to express an adoration to the sun, the gods of the woods, waters and mountains. In storms they apprehend the influence of a malignant being, and deprecate his wrath by chanting wild choruses. Of a future state it is not known they have any idea, which possibly, arises from our imperfect means of discovering their opinion.

Calcutta.—It is agreeable to witness the gradual improvements which are daily making in this city, by the widening of narrow streets, the clearing of drains, and the removal of whatever tends to the obstruction of the health, comfort, or convenience. Whether the presentations of the Grand Jury, occasional animadversions of the public prints or a sense of duty alone, has affected this on the part of the municipal Government, it is unimportant to enquire. The fact is, gradual improvement is established and it will have no doubt, continue with accelerated progress.

The building of the New Custom House, which is already begun, and the erection of a New Exchange which is talked of among the mercantile and monied men, will embellish and ornament the city, at the same time that great convenience will be afforded to inland and to foreign commerce by the wharfs, jetties, warehouses, &c. of the one and the facility of bringing strangers together, effected by the others.

the chief market for supplying the tables of Europeans in this metropolis, are about to enlarge it by removing the chuppers and tiled sheds, which the shop-keepers had constructed over a great part of the original streets. This will not only widen the streets and improve the appearance and convenience of them, by causing a more free circulation of air, but will add to the freshness and healthiness of the Bazar.

## INTERNAL CARES

*To the Editor of the Calcutta Journal*

Sir,

Your praiseworthy exertions in bringing forward some of the public abuses which have so long prevailed, and the impartial tenor of your conduct has already stamped your Journal in the opinion of the public as the most valuable acquisition of which our Indian community has to boast.

The following practice appears to be a grievance of a nature that only requires to be made public to be redressed. I allude to the tax that is levied on individuals living a few miles distant from Calcutta who in order to have the few European articles for their tables fresh are obliged (however trifling the amount) in every instance (for I know not of any favored few) to take out a Rowanah for the same.

The instances that immediately occur to me are as follows

	Rs	As		Rs	As	Ps
Amount	8	0	Rowanah duty and fees	1	0	4
	12	0		1	0	6
	13	0		1	0	6
	34	0		1	1	5
	37	12		1	1	10

In Regulation IV of 1810 Sec<sup>n</sup> on XVIII it is said Free Rowanahs shall be granted on the payment of a duty of one quarter per cent and a fee at the rate of one rupee per mile on the value of the goods.

If I comprehend these words it never was in the contemplation of Government whilst enacting that regulation to subject the smallest amount of articles for private consumption to the whole of the fee and should this be the proper understanding of the regulation it is to be hoped that steps will be taken to render the practice conformable to the Law.

I am Sir your obedient servant

Kishnagur May 19 1819

A SUBSCRIBER

May 26, 1819

*Jessore*—The Register's Cutchery at this station has, within the last few days, been destroyed by fire

The Judge's Cutchery was also partly in flames which were, however, soon got under

We understand that the fire was in neither case accidental

*Calcutta*—On the night of Tuesday, the 18th instant, a luminous or igneous meteor exhibited an appearance over the Jaun Bazar, so nearly resembling that occasioned by a conflagration, that the fire engines were attracted to the spot

On Monday last, a gentlemen drove his buggy over an Ooreah bearer in the vicinity of the Bankshall, when a number of Ooreah bearers immediately assembled, and endeavoured to seize him, but the use of his whip effectually secured his escape. The bearer was not dangerously hurt by the accident

On Friday last, a Lascar had his leg lacerated by a Shark, while bathing in the River at one of the River Ghauts and was taken to the Native Hospital

The storm of Saturday evening last was extremely violent, and the Lightning struck a house in Doomtollah where several persons were assembled in an apartment, into which it entered, and left marks of its passage on several articles of the Ladies dresses. Two bearers are said to have fallen senseless on this occasion but no one was seriously injured

May, 29, 1819

*Calcutta*—Among a number of other grievances complained of as arising from an inefficient Police in this city, is the insolence of a class of natives of the lowest description towards European gentlemen, which they practice with impunity, and for which it appears, the municipal authorities do not feel themselves authorized to grant redress

In all the great cities of Europe but more particularly in London, where the Police is held to be more lax than in most of the capitals of the Continent, and where the laws are certainly more favourable and indulgent towards the lower orders of the people than in any city of the globe, labourers who exercise any certain calling for the benefit of the public, such as watermen ticket porters, charman, coachmeo, newsmen,

&c are subject to certain regulations established for their observance and any breach of regulations on being well authenticated, is punished with the fine or imprisonment, as the nature of the offence may be

The justice and equity of such a system is self evident, and since the law affords redress for the grievances of either party which conceives itself injured, the interests of both are secured by such regulations

In Calcutta, however, where, as conquerors of the country, a stranger would be prepared to see some stretch of authority over the lower orders of the people beyond that exercised in our own land, the very reverse happens, and peons, hackery drivers, bearers, all which answer precisely to the description of the people enumerated as subject to the regulations established by the Police in England, are here anbject to no authority, and insult those who offend their caprice, with impunity

Let us imagine a case in which an English gentleman had hired a palanquin for a day, and had either done an injury to the vehicle, beaten or disabled any of the men so as to prevent their following their labour for any given time, or refused payment for the hire of the conveyance for the time he had detained it. In such a case, the bearers, by an application to the Police Office, would find not only redress but the most ample cause of triumph, the English gentleman would be compelled to pay to the full amount for any damages he had occasioned, as also the whole demand of hire, and probably a compensation for the loss of time occasioned to those men in seeking a redress of their injuries. This, if the charges were well substantiated, would be no more than justice and every British Indian might appeal to it as a proud proof of its impartial administration

Let us reverse the case and imagine an English gentleman having an engagement of importance to fulfil, on the promptness of attention to which some material interests depended, or another, being sent for on an affair of consequence of any description, requiring his immediate attendance. He goes to the usual place of rendezvous, and obtains a palanquin. On his being about to enter it, the bearers insist upon the payment of a full day's fare before hand. The conveyance is wanted perhaps for only half a day and the men decline to take less or to give change. If this is accompanied by insolence the gentleman, who would not brook insult even from his superior, (and who is there that will not hail this feeling as the proudest part of an English gentleman's character?) becomes indignant at the audacity of wretches, who, in the estimation of those that have seen almost every race of men that inhabit the earth, are of all others the most contemptible

that crawl upon its surface, and feels himself degraded in the scale of being, if he endures this insult, perhaps publicly given in the midst of a crowd in the bazar, who gaze in admiration of the contemptible figure, to which even a reptile like a Bengal bearer, can reduce his lord and master

In this case, a positive injury is done to the gentleman, not merely by the feelings of disappointment and shame occasioned by their refusal and the insolence by which it is accompanied, but by the positive failure of an engagement of importance thus occasioned, and only to be remedied perhaps by the person walking several miles through the sun, to the imminent hazard of his health, and the almost certain incapacitating him for the fulfilment of the duties of the day

If, when the fact of an injury being done by an Englishman to a native can be well substantiated, the Police are ready to afford redress, one would suppose that common justice would award redress also when the injury sustained was on the Englishman's side. We know, however, that in Calcutta this is not awarded, and we have before us the particulars of a case in writing, with the appeal of the person aggrieved to the Magistrate and his reply

The case was simply this —A gentleman, living at a distance from town, sent for two coolies and a palanquin, and they readily came. On demanding where the gentleman wished to be carried, they were told to the College when they would be discharged. Seeing that this would be but a short fare, they insisted on being paid a rupee before they started. This, the gentleman declined first from his believing that they were bound to perform the duties of their calling when sent for and that they had redress open to them if they were not properly rewarded and next from knowing that a rupee was the full price for a whole day, whereas he wanted the conveyance for less than an hour. They insisted on having the whole rupee, and on having it *before* they moved accompanying their demand also by insolent remarks on their being called for to receive so small a sum. The consequence was, that they took up their palanquin and walked off, and the distance being too great to procure another within a proper time the engagements of the day were completely frustrated

In consequence of this disappointment, the gentleman addressed the following Note to one of the Sitting Magistrates of the Police

Dear Sir,

I shall consider it as a great favour, if you will inform me in what way I can obtain redress against the coolies Ooriya

&c are subject to certain regulations established for their observance and any breach of regulations on being well authenticated, is punished with the fine or imprisonment as the nature of the offence may be

The justice and equity of such a system is self-evident, and since the law affords redress for the grievances of either party which conceives itself injured, the interests of both are secured by such regulations

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winding and crooked lanes which we have at present, even in the heart of Chowringhee where no indweller, except a very few, in Park Lane and Camac Street, can give a stranger any intelligible direction how to reach his house

Till such a ground Plan is executed the streets and conveniences of Calcutta must proceed in their present irregular, inconvenient, and unhealthy system

I am, Sir, &c  
SPECTATOR

*Chowringhee, March 31, 1819*

June 4, 1819.

## PLAN OF CALCUTTA

*To a Correspondent of the Calcutta Journal, who signs himself SPECTATOR*

Sir,

I have read with much interest a Letter of yours, inserted in one of the late Numbers of the Calcutta Journal, relative to a regular plan of this city. The inconveniences of which you complain, and which result from the want of such a work, are sufficiently obvious. You also express our wish to see a change in the names of many of our streets and to substitute the Hindoostanee for the English. After having proposed the mode of Subscription, you appear to address yourself, to the Engineer, who announced his wishes in a Notice, published in the late Numbers of the Calcutta Journal, in evincing the desire you have to see him charged with such an undertaking.

I am, Sir, the person designated in that Notice, and I frankly avow to you that I feel myself both disposed and prepared to execute the work, if by the means of a subscription or otherwise I can obtain a sufficient guarantee to indemnify me for the trouble of so vast an undertaking.

You also complain, Sir, of the crooked and endless irregularity of many of the streets, to such an extent does this exist in many quarters of the city, that it is next to impossible to point out to a stranger the exact situation of the houses in them, and you very properly wish that the builders of houses would consider more seriously, than they have hitherto done the advantages of large and regular streets, as increasing the value of their buildings.

I have frequently as well as yourself, lamented the inconveniences to which we are incessantly exposed, with you I have wished to see them cease, but I have never ventured to express my sentiments publicly until now. If, as I ardently wish, the highly useful undertaking, of which you have furnished the idea shall be one day executed, the city of Calcutta already so celebrated for its riches and power embellished moreover by the new edifices constantly projecting or constructing by such a liberal and enlightened Government as now rules it might become one of the most beautiful cities of Asia.

Calcutta, June 3, 1819.

I am, Sir, Your's &c.  
AN ENGINEER

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I am Sir &c

SPECTATOR

*Chowringhee March 31, 1819*

*June 2 1819*

### DEFICIENCY OF MEDICAL AID

*To the Editor of the Calcutta Journal*

Sir

A few days ago a boy about fifteen years of age was brought to me, most dreadfully mangled by an Alligator who seized him while bathing in a tank near this place I did every thing in my power to assist the unfortunate boy by sewing up and dressing his wounds but not being possessed of much medical skill and no gentleman of that profession being within seventy miles, the poor boy died yesterday and his parents have to lament the loss of a child which perhaps might have been saved to them had there been proper assistance within reach. In the tank there are three Alligators but through the prejudices of the natives no one is permitted to molest them

Frequent are the calls upon me for the exertion of the little medical knowledge I possess which is always given to the best of my abilities but it is a very distressing circumstance, that in so populous a station as this no medical aid can be procured within a shorter distance than seventy miles

One would conceive that it would only require that the Commercial Resident at Commercally should make an application to Government for the appointment of a Medical gentleman to his station for it to be immediately done as we have every day the most striking proofs of the disposition of the Government to do the utmost in their power for the accommodation of the community at large

I am Sir your most obedient servant

A SUBSCRIBER

*Near Commercally  
May 28 1819*

June 4, 1819.

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Calcutta, June 3, 1819.

I am, Sir, Yours &c.  
AN ENGINEER

June 8, 1819

Calcutta —The monotheistical doctrine of religion, so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantik doctrines, increases in a very rapid progression amongst that class, especially, whom birth, education and station in life, as well as intellectual endowments entitle to the term respectable. With the slavish system of idolatry, such a host of prejudices inimical to the best interests of society at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences that indicate its approaching overthrow. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of another of these meetings held at Ludderpore, on Sunday, the 30th ultimo, at the house of Motu Chundru, a near relation of the Rajah of Burdwan's, and a Divan in the Salt department. This gentleman having closely studied the Vedantik system, and investigated the arguments advanced against it, has warmly embraced its doctrines, and to manifest the sincerity of his opinions invited a number of his friends to an unitarian meeting, similar to those, we have already had occasion to describe, but, from the rank and character of the convoker, more numerously attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

See Time's destroying hand efface,  
Each from that vision's power can trace,  
Think you then human sight extends,  
To him on whom even Time depends?  
That Soul if no one can portray,  
Which animates our mortal clay,  
Say how can human eye embrace,  
The Mind that fills all nature's space?

[Ind Gaz

June 18, 1819

## LIBERTY OF THE PRESS

*To the Editor of the Calcutta Journal.*

Sir,

The expression of public opinion on the measures of the corporate bodies, either self elected or constituted as such by the voice of the community, has ever proved the strongest stimulus to a faithful discharge of the duties entrusted to such institutions. I have remarked with pleasure in the perusal of the columns of your Journal *this expression*, which indicates the dawn of the freedom of the press in India.

You cannot readily conceive, Mr Editor, under what thralldom the press groans in a neighbouring presidency. Every portion of the community suffers, nay, even the military class is aggrieved. The soldier, in every rank, delights in fame,—it is the greatest excitement to gallantry. He is deprived of his reward (the admiration of his countrymen) if his actions be concealed from the knowledge of the public, because his rank or the achievement may not be deemed worthy of high official commendation! How many actions in central India, highly characteristic and honorable to the soldiary, have escaped the applause of the Indian community, from such a restriction laid on the peninsular press. In your quarter, every military transaction finds a ready admission into the columns of your Journals. Gallantry, by whatever rank displayed, is rewarded by its publicity and consequent applause. Indeed, the character of an army is exalted by such traits when viewed collectively. Their publication, therefore, is a matter of importance.

How degrading then, must the thralldom appear to a liberal and well educated man, born in a free country, when such reprehensible restrictions are imposed. We even hear, that the general and public voice of admiration at the result of the consummate wisdom and foresight, so eminently displayed in the late contest with the Native Powers has been endeavoured to be suppressed and it is perhaps owing to your Journal that this expression of the public feeling at a sister presidency, will go abroad to the world.

I am, your obedient servant,  
MILES

*Banks of the Nerbudda,*  
May 31, 1819

June 19, 1819

## TERMS

*Submitted with deference, and requested to be read*

1 From the 1st of July next, the Calcutta Journal will be published every day in the week, with the exception of Mondays, forming twenty six Numbers in the course of a month

2 The number of pages will be limited to eight on each day, including the Advertisements which will still be kept apart so as to be separated from the body of the Journal or otherwise at pleasure, and for any extra quantities which Parliamentary Debates or other subjects may demand, no charge will be made

3 The number of Engravings issued from time to time depend on the apparent utility of them, in explaining the subjects treated of, but will not exceed four in the month, or if so, for all above that number no charge will be made

4 The monthly Subscription will continue at Eight Rupees, and if commenced or discontinued at broken portions of time a charge of eight annas per Number will be made for the Numbers actually received.

5 The charge for Engravings issued, will be eight annas each, but no exceptions can be admitted to receiving them, as it is never the case in England or elsewhere, when attached to periodical publications. If the continuation of them should be unpopular, they will be relinquished entirely, though they cannot partially, and our endeavours to introduce this useful branch of art, and essential aid to knowledge, into India, will have been in vain

6 The duplicate Numbers supplied to Subscribers, in order to complete their files or supply their distant friends, will be charged at eight annas each as before

7 The charge to Non Subscribers for Single Numbers of the Journal, or for Plates, will be One Rupee each

## TO COUNTRY SUBSCRIBERS

Being fully aware that the expence of postage is one of the greatest obstacles to the still further circulation of our Journal, and that it bears heavily upon those who are at distant

stations, and being desirous of lessening this expence, at the same time that the number of issues is increased and the comparative price of the Journal reduced, we propose the following arrangements

Country Subscribers may be accommodated according to their wish, by having the Journal transmitted to them *twice* in the week *without* Advertisements, on Mondays and Thursdays, *thrice* in a week *with* Advertisements, on Mondays, Wednesdays, and Fridays, or on *every day* of publication. The present practice of dispatching them will however be continued to be observed, until orders to the contrary be transmitted to us, when these shall be strictly attended to

To those who may prefer the mode of sending them twice in the week only, the Engravings and title pages will necessarily form an extra weight, and to such distant Subscribers as may desire it, the exception to receiving them will be extended, as the expense of postage would be in such case greater than the price of the Engraving itself to those only, however, will it be confined

As these Terms are the most favourable that can be fixed on and the most likely to suit the wish of all parties, and as it is utterly impossible to add to our already multifarious occupations the increased trouble which exceptions in favour of individuals would create, we trust that these arrangements, which being final, will take place from the first of the ensuing Month, will be generally received as a redemption of our pledge to the utmost extent

June 20, 1819

## MILL'S BRITISH INDIA

To the Editor of the Asiatic Journal

Sir,

Taking a deep interest in the diffusion of knowledge on the history of India, because I am convinced it is on this diffusion that the happiness of millions of my fellow creatures in India, and the interests, as far as they are connected with India, of my country depend. I have read, of course, with the greatest attention, the first work in which the Herculean task has been undertaken, of collecting and weighing the evidence which we now possess upon that most extensive and complicated subject

I have also read the strictures of your correspondent on Mr Mill's history, in the last number of your valuable



journals\* and the tone of that writer, as well as the remarks which I have heard in the company of some East India gentlemen lead me strongly to suspect that a few observations are not unnecessary to remind them of the object of the historian, in the inquiry which it was necessary to institute respecting a people who occupy so prominent a place in his pages

The particular point on which your correspondent fastens with such an angry tooth, is so very minute a matter of detail that Mr Mill may be right in it or may be wrong without affecting in any assignable degree the value of his history. The only question between Mr Mill and Mr Colebrooke is whether the evidence (adduced by Mr Colebrooke, to prove that a certain degree of antiquity and originality belongs to certain mathematical books) is complete evidence or not complete. Mr Colebrooke thinks it is complete. Mr Mill thinks it is not complete. Suppose Mr Mill to be wrong in this (and it would be more than a miracle if he were not wrong in other points of more importance than this) would so trivial a matter be sufficient to prove that his work might not after all be one of the most useful books that ever was presented to the world?

It is curious that bigotry should exist on such a subject as the Hindus. Yet true it is, there are most perfect bigots on that subject and any one who associates as much as I do with East India gentlemen is every day meeting with them. Your correspondent Yavat Tarst exhibits one of the most distinguishing properties of a bigot in a rather unusual degree of perfection narrowness of mind and violence of language.

The narrowness of the mind its incapacity of embracing the great whole which is presented in the volumes of Mr Mill is more than sufficiently displayed in the weakness of drawing conclusions to that whole from any thing so little decisive as the dispute between him and Mr Colebrooke. To what degree the character of the bigot is displayed by the language may be left to the language itself to declare.

But to pass from the littleness of your correspondent to that which I have chiefly in view the results of Mr Mills enquiries into the state of the Hindus, it appears very distinctly that Mr Mill was aware of the great host of prejudice, of this subject with which among East India Gentlemen, he was likely to be assailed and accordingly there is

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\* This was confined to Mr Mills opinion of Colebrookes translation of the Algebra of the Hindoos and the discussion of the question Whether the science originated in India or was borrowed by the Hindoos from the Greeks?

no part of the work which he has more laboured with evidence. He seems to have made his choice of incurring the imputation of tediousness and dryness, stating the evidence, in its greatest fullness, on both sides of every question, rather than leave any one of the conclusions unsupported by the premises from which it is drawn.

Nothing is more common, among East India gentlemen, after bestowing the most liberal praise upon other parts of the History of India, and estimating highly the usefulness of the book, to hear them complain that the author is prejudiced, as they call it, against the Hindus.

In not one of these cases, however, have I found that the author of the complaint had really gone into the evidence adduced by Mr Mill. He had taken the results presented by Mr Mill, compared them with the results which he himself had embraced, and finding them to differ, condemned those of Mr Mill. It is not by decisions of this sort, that the patient and scrupulous inferences of Mr Mill must stand or fall. In all those cases in which I have had an opportunity of asking any gentlemen to mention the grounds of those opinions on which he founded his complaint of the conclusions of Mr Mill, respecting the Hindus I have been able to tell him that there was not one of his grounds, which had not in reality been examined by Mr Mill, and shewn to be inadequate and untenable.

The critics seem to me almost universally to overlook what was the duty of historian in this case, and what is in reality the service which Mr Mill proposed to himself to render. Not certainly, to take part with the zealots, on either side not to praise the Hindus, nor to blame the Hindus. But, by a careful examination of facts by laborious collection, and vigilant appreciation of all the evidence which bears upon the points by an extensive comparison with the correspondent circumstances of other nations and constant reference to the grand philosophical principles of human nature and its social progress, to throw light upon the state of civilization among the Hindus and ascertain, as nearly as possible the stage at which they had arrived in the passage from the least to the most perfect state of human nature. If Mr Mill has found that they have remained at rather an early stage, this is no more prejudice against the Hindus, than it is prejudice against our own ancestors, to say they were in a similar state a few centuries ago.

But, in fact, it did not require the comprehensive investigation, at last presented by Mr Mill, to put an end to the extravagant opinions which were at one time pretty general from causes which Mr Mill has fully explained, respecting the

high civilization of the Hindus. These opinions were gradually expiring of their own accord. They are now far from common among the younger portion of the gentlemen returned from India. They are almost confined to the old set men who borrowed their opinions at an early day, and who feel the usual reluctance to part with them. I risk, I am satisfied, nothing at all, in predicting, that in ten years, and in less time, all the world will be of Mr Mill's opinion on the subject of the Hindus.

I should have much to say on the importance of the inquiry which he has instituted with respect to the light which it throws upon the history of civil society, at the foundation which it lays for all rational legislation on the subject of India, but I must not attempt to engross too large a portion of your pages.

It would not be worth while, even if you could spare me room to follow the steps of Yavat Tavat. A simple statement of the case seems all that is required. Mr Colebrooke, to the other services he has rendered to the cause of Indian knowledge for which nobody praises him more liberally than Mr Mill, has lately added the service of translating from the Sanscrit some curious works on Algebra, and he writes a long introduction, adducing evidence which he thinks sufficient to prove, that the science contained in these books was discovered by the Hindus, and that the books themselves are of an early date. Mr Mill has examined this evidence and has stated reasons which induce him to conclude, that it is insufficient to maintain either of these inferences of Mr Colebrooke. Now, I have read these reasons of Mr Mill again after having read the remarks and wondered at anger of Yavat Tavat, and I here profess, that they do still appear to me to be conclusive, and certainly not the less for any thing said against them, or about the ignorance &c of Mr Mill, by Yavat Tavat.

Westminster

13th Dec 1818

I am yours, &c  
PHILO HINDU.

### EAST INDIA COLLEGE

On the 3d of December a deputation of the Court of Directors proceeded to the College at Haileybury, for the purpose of receiving the report of the result of the general examination of the students.

The deputation, on their arrival at the college, alighted at the principal's lodge, where they were received by him and the professors

Soon after they proceeded to the hall, the students being previously assembled, when the following proceedings took place

The clerk to the committee read the list of the students who had gained prizes, and other honorable distinctions, and the list of the students who had distinguished themselves, also a list of the best Persian writers

Mr E M Gordon delivered an English essay on the character and policy of Alexander the Great

The students, as usual read and translated in the Sanscrit, Bengalese, Persian, and Hindustani languages

Prizes were distributed \* \* \* The clerk to the committee then read twice the rank of the students leaving the college, the first time distinguishing the class to which they belonged, and the second distinguishing their number on the list

He afterwards announced that the next term would commence on Tuesday the 19th of January

The Chairman then addressed the students to the following effect

A very gratifying duty, he observed, had devolved upon him, to signify the satisfaction which the deputation had derived from the report of the excellent conduct and attention to study, which had distinguished the past term, that it was highly satisfactory to him to find that the pleasing anticipation of a complete return to order and discipline, which he had expressed the last time he addressed them, had been fully verified

As the organ of the Court of Directors, he exhorted them to a continuance of such conduct, and an application to those studies which would hasten their embarkation on the high and important duties, which would devolve them in India. He observed that the interests of a numerous and inoffensive people were soon to be committed to their charge that they would have opportunities in the various branches of the service, of protecting and befriending them, opportunities which could only be found to that extent in the Company's employ, a service peculiarly distinguished, as in that service merit alone was sure to command success and that as the exercise of the duties above alluded to was the true road to honour, they were sure to meet with a commensurate reward

He wished to inculcate on those who were to return to the college the example which the past term had afforded, and trusted that those occurrences which had tarnished the

credit of former terms, were, by this time, consigned to oblivion

He regretted to remark, that in some instances the students had directed their application to a single object, and had thus forfeited those honours which would otherwise have been within their reach, but he reminded them that they did not enter the college to prosecute Oriental studies only, but that professors of the highest eminence in classics, mathematics, law, and other noble pursuits, had been provided to give their minds the proper direction to study.

To those about to leave the college he trusted that their Oriental career would be rapid, he reminded them that they would on their return, be eligible to seats in the Senate and other honourable distinctions. To them he wished all possible prosperity and happiness. To those who were to return to the college, he left them in the full persuasion that when he met them again it would be to applaud their conduct.

The business of the day then concluded

Wednesday the 6th and Wednesday the 18th of January, were the days appointed at the East India House for receiving petitions from candidates for admission into the college

## WARREN HASTINGS

*To the Editor of the Asiatic Journal*

Sir,

\* \* \* It is a mistake that Mr Hastings brought from India the throne of any sovereign or any diamonds, but the one which he received sealed up and so transmitted, through the proper official channel, to his Majesty, at the request of a gentleman who was agent to one of the native princes of India

Mr Hastings married in early life a lady who died before he left India, in the year 1765. By her he had a son who having been sent for education to England, died before Mr Hastings reached home. Mr Hastings's second marriage was to the lady who now survives him, and who, by her graces, her vivacity, and her talents, formed his chief happiness during the long period of their union. She had been married when very young to Baron Imhoff, of an ancient family of Franconia, and had accompanied him to India. Disagreements, however arising from his uneven temper, obliged her to avail herself of the German laws in protestant states, which like

those of Scotland, permit the wife to sue for a divorce. She remained in India while the forms of law were proceeding in Germany, which were more tedious than was anticipated. On the arrival of the judicial documents her marriage to the Governor General of India was solemnized in August 1777. By his second marriage Mr Hastings had no child but those admitted to his domestic circle beheld with pleasure the unremitted attention which his son in law Major General Sir Charles Imhoff paid to him in his decline of life as well as of Lady Imhoff his amiable wife daughter of the late, and sister to the present Sir Charles Blunt, Bart. Mrs Hastings had another son by Baron Imhoff, who having been appointed by the Court of Directors on their civil establishment in Bengal was by his diligent attention to their service made at an early period chief judge and magistrate at Midnapore, and died much regretted in 1799 while acting as chief in the revenue department as well as the judicial at that station.

N A

### SIR PHILIP FRANCOIS

On Tuesday the 22d of December Sir Philip Francois A. B. died at his house in St James's Square in the 79th year of his age.

This distinguished character was born in Dublin on the 22d October 1740 Old Style. Dr Francis the Translator of Horace was his father his grandfather was John Francis, Dean of the Cathedral of Lismore in Ireland and his great grandfather John Francis Dean of Leighlin. The maiden name of his mother was Roe a descendant from Sir Thomas Roe.

Sir Philip received the first rudiments of his education in Ireland. In 1750 he came to England and was in 1753 placed at St Paul's school. In 1756 Mr Henry Fox afterwards Lord Holland gave him a small place in the Secretary of State's office. Mr Pitt, who succeeded Mr Fox patronized him through the recommendation of his secretary Robert Wood. By that patronage he was appointed Secretary to General Bligh in 1758 and was present at the capture and demolition of Cherburgh. In 1760 he was made secretary to the Earl of Kinnoul Ambassador to Lisbon when the queen of Portugal was married to her uncle. In 1763 he was appointed by the late Lord Mendip to a considerable post in the War office which he resigned in the beginning of 1772 in consequence of a difference with Viscount Barrington. The greatest part of the

year 1773 he spent in travelling through Flanders, Germany, the Tyrol, France, and Italy. In about half a year after his return to England, Lord Barrington did him the justice to recommend him to Lord North, by whom his name was inserted in an Act of Parliament past in June 1773, to a member of the Council appointed for the Government of Bengal, in conjunction with Warren Hastings and three others.

The records of his long contest with Mr Hastings the Governor General, are preserved in the Books of Council, the Reports of the Committee, and in the Journals of the House of Commons. This quarrel had previously occasioned a duel in India when, on the 17th August 1780, Mr Hastings shot Sir Philip through the body. He left Bengal in December 1780, passed five months at St Helena, and arrived in England in October 1781.

On the Dissolution of Parliament 1784, he was elected for Yarmouth, in the Isle of Wight. On the 27th July following, he happened to make use of an expression in the House of Commons, for which the late Mr Pitt never forgave him. After speaking of the first Earl of Chetham, with all possible honour, he unfortunately added 'but he is dead, and has left nothing in the world that resembles him.' Since that time his Parliamentary life has been before the public. On the 29th October 1806 he was invested with the order of the Bath.

On the 22d of December last he expired, after having been reduced to a state of extreme debility by an excruciating disease. He has left a son and two daughters. Mr Philip Francis, Mrs Johnson, and Mrs Cholmondeley. When between 70 and 80 he married Miss Watkins, a daughter of a clergyman.

The disparity of years was great, but the attachment had been of long duration and his sole motive was to procure a companion worthy of his society, which object he accomplished to the utmost gratification of his hopes. Till within a few years of his decease, he possessed a remarkable degree of activity of body, and his spirits were so mercurial as almost to "overinform his tenement of clay." It was a favourite saying of his own, that "the sword wears out the scabbard": and it is surprising that in him it did not wear it out sooner. The garrulity of old age was not his portion. Too irritable and impetuous to listen to long narratives, he had to the last, the good sense and taste never to inflict them on others. This impatience of tedious stories made him an unwelcome guest at Carlton House. In the labour of speaking in the House of Commons, he came rather late in life—His speeches were studied, and consequently formal in the delivery, but they were worthy of being studied by others, and Burke

and Fox bore testimony to the amplitude and profundity of his knowledge in all that relates to the affairs of India

June 23, 1819

### COMMERCIAL REPORTS

Manchester and Glasgow are making rapid strides towards rivaling the East Indies in the manufacture of cotton and silk. Who could have imagined fifty years since that those places would have sent muslins to Bengal?

June 26 1819

### NEW CALCUTTA TONTINE

*To the Editor of the Calcutta Journal*

Sir,

The New Tontine opened in Calcutta has been thought to offer infinitely greater advantages to the Public than any other method of putting out money to interest and like all other good things from being too highly spoken of will probably on examination fall in estimation below its just merits

The real benefits it offers are—First ample security from the respectability of the persons who form the Managing Committee —Secondly that should no deaths occur during its period the shares on division cannot possibly fall below a given amount (*viz* 2399 rupees per share) —Thirdly the benefits to be derived from the survivorship are merely nominal as no more than eight deaths out of one hundred Subscribers can be expected in the space of five years

The following calculation will show that one share is not likely to produce more than 2503 3 tenths whereas the same sum accumulated at compound Interest at the same rate would produce without deduction for charges 2464 rupees

The probability of losing the whole by death can hardly be taken into consideration as every man who subscribes to a plan of this nature does so in the natural confidence of his own good fortune and the firmness of his constitution



The amount paid for each share is 100 rupees per quarter, which, with the running Interest on each payment calculated at 8 per cent will amount at the end of the year to 420 ruppes, and supposing one hundred shares to be subscribed for, the total amount accumulated each year will be 42,000 rupees

Out of one hundred shares, eight deaths may be expected, allow therefore two of these to happen at the end of each year and we shall have the whole accumulation, as follows

One hundred shares with running interest for one year, equal 42 000, accumulated at 8 per cent Compound Interest for four years,	57,140
Ninety eight shares as above, equal 41,160, accumulated as above for three years	51,849
Ninety six shares equal 40 320 accumulated for two years,	46 929
Ninety four shares equal 39,480, with Interest for one year,	42 638
Ninety two shares with running interest during the last year	<u>38 680</u>
	237,236
Deduct charges $2\frac{1}{2}$ per cent	<u>6 930</u>

Ninety two shares of 2 503, 3d rupees each equal 230 806

To persons wishing to make up a certain sum by the end of five years, this Institution offers advantages that are not elsewhere to be found and to such I propose to recommend it by placing them in their true light It is to be observed that in proportion to the number of Subscribers, does the chance of benefiting by survivorship increase but this, as already mentioned, must at the utmost be very trifling in so short a period as five years It will remain for the managers of the Tontine to examine whether this period can be with advantage extended to eight or ten years

Your obedient Servant,  
AN EXPERIMENTALIST

## EAST INDIA HOUSE

*February 3 1819*

A Court of Proprietors was held on this day at the India House, for the purpose of laying before them Official Documents respecting the late military operations in India and resolutions of thanks adopted in consequence by the Court of

**Directors** The attendance was unusually great, and the proceedings of the last Court having been read,

The Chairman rose to submit a proposition of thanks to Governor General of India, for his unwearied efforts, splendid exertions and indefatigable energy during the late war in that country. In submitting this to the Court he took a very minute view of the military campaign which had been so honourably and happily terminated, and in the warmest manner eulogized the Governor General for the very excellent conduct he had shown during the whole of it. It was utterly impossible to review the occurrences which had taken place, and not to perceive that the outrages committed by the enemy were marked by desolation and rapine in every respect. One village was burned with all its inhabitants, females were polluted, and then destroyed while scenes of cruelty were committed the recital of which was more than enough to appeal the stoutest heart. These were only the beginning of what followed, and so wretched was the condition of the inhabitants, that all confidence in the British Government was abandoned and refuge sought in the wood and mountains. A dispatch from the Governor General, of the 28th May, 1817, stated the further outrages which were perpetrating, and in answer, the Secret Committee wrote to his Lordship that the plan he had adopted met with their approbation and they would leave it to him not only to do what he saw proper for the defence of their territories but also for the punishment of the aggressors (*Hear, hear!*) So admirable were the arrangements of Company's arms that though there was much confidence in the treaties which had been entered into Sir Thomas Hislop was at once ordered to advance and gained the victory. After a short recapitulation of the leading events of the war, the worthy Chairman concluded by moving

That the Thanks of the Court should be given to the Most Noble the Marquess of Hastings, K. G. for the wisdom skill and energy he had displayed in planning and conducting the war against the Pindarees and while the Court regretted the occurrence of any circumstances leading to an extension of the territory it duly appreciated the promptitude and exertions of the Noble Marquess whereby he had dispelled the gathering elements of a confederacy among the Mahratta States against the British Empire

Campbell Marjoribanks Esq the Deputy Chairman, seconded the motion

Mr R Jackson wished some extracts to be read from the voluminous papers which were lying on the table. It was true the Directors had produced these papers for the information of the Proprietors but from their very voluminous

nature it was utterly impossible for any individual to have so much leisure time as to read them, and therefore, it might give the Proprietors some knowledge of what had been going on, if the extracts were read

This was agreed to, and the several extracts were read by one of the Clerks. The first was an extract from Captain Sydenham's dispatch relative to the Pindarees, in 1809, in which he described the horrid character of these depredators. They generally, he observed, made long marches, and subsisted chiefly on plunder, while they destroyed what they were not able to carry off, violating the wives and daughters of those whose villages they invaded, and afterwards putting them to death. Seldom did they leave a village without burning it and it was impossible to prevent their approaches as their movements were rapid and uncertain, nor were their depredations to be measured by the quantity they carried off. The inhabitants were thus driven to the woods, and were under such terror as to make their return to their habitations long and doubtful. Government were thus defrauded to the greatest extent by this army of freebooters, who deprived the agriculturist and the husband man of those blessings which Providence bestowed on them, the crops being carried off. It was impossible to estimate their numbers, as they generally advanced in detached bodies, joined by all who were either disgusted with the pursuits of so honest life or discarded from society for their profligate vicious habits. (Hear!) The next was a dispatch from Captain Dalzell in March 1816, wherein, speaking of the outrages than going on, he said the cruelties practised by those invaders were such that inhabitants of a village had chosen rather to destroy themselves families and property, than submit to those awful privations they most otherwise have endured. A number of other dispatches were read, equally confirming the horrible excesses which had been committed.

Mr R Jackson then rose. After what had just been read, and the awful description of cruelties, which had been given, he confessed the whole appeared so astonishing that one was disposed rather to think they resembled a legendary tale, than were actually founded on facts. While however, such excesses were proved by the most incontrovertible evidence, he hoped the Court would agree with him in the propriety of adding some words to the motion just put from the Chair. Sorry as he felt to be the cause of disturbing the harmony of the court, he felt it his duty nevertheless to protest against the proceedings of the day because formerly motions of the present nature used to originate on the outside of the bar, as it was generally thought the Proprietors had sufficient common sense to enable them to vote on the papers laid before them. In the cases of Lord Cornwallis and Marquis Wellesley, the

merits of the respective Governors were generally stated, and days afterwards fixed for the consideration of votes of thanks to them. He objected to the latter part of the motion, which expressed any regret at the extension of the territories, as he conceived the expression of that regret was derogatory to the vote of thanks. He recollected they had proposed a vote of thanks to Marquis Wellesley, adding at the same time that in doing so, they did not enter upon the justice of the war. Feeling as he did, that such a vote was wrong he was fortunately successful in introducing the words "as the documents had not been laid on the table of the Court." It was absurd to think that with a vote of thanks to the Noble Marquis of Hastings the Court should add an expression of regret at the extension of their territories. Their conduct reminded him of the admirable fable of the penitential fox, who lamented the depredations he had committed, and cautioned others against the same but unfortunately for his morality, a roost being near, he thought it not amiss to seize a chicken or two (*a laugh*). Did the court suppose that any person out of doors would believe they were sincerely averse to an increase of territory? The words he meant to insert, instead of 'dispersing the gathering elements, &c. were, that 'he had anticipated and encountered a confederacy among the Mahratta States, defeated their armies and rendered their means of aggression in future disappointed.' He would venture to say there was not a single Honourable Director within the Bar who could lay his hand on his heart and say that this addition was not necessary, especially considering what had already been said by the Chairman respecting the deficiency of the words in the motion to express their just sense of the merits of the Noble Marquis. The very idea of gathering elements was absurd as the vote of thanks implied that something had been done, and a regularly formed army defeated by the wisdom, skill and energy of the Noble Marquis. The Learned Gentleman then concluded by reading the amendment.

Mr Fletcher in seconding it observed that he had no intention of troubling the Court had he not been forcibly struck with the able and humorous statement of the Learned Gentleman who had just sat down. Whence arose that poverty of language of which the Chairman had explained? Had twenty four Gentlemen in the situation of Directors not been able to find adequate words? If the measures of the Noble Marquis were not necessary then where was the propriety of thanking him at all, and if they were necessary then why were the feelings of gratitude due to him not to be expressed in a proper manner?—Concurring perfectly in every word of the amendment, he with the sincerest pleasure seconded it.

Mr S Dixon felt it would be presumption in him to occupy any portion of the time of the Court, but he hoped the amendment would be agreed to by the Court of Directors. The language of the Worthy Mover was certainly more expressive of those feelings of gratitude, which were due to the Noble Marquis, than the original motion was. He never could look but with dread to any further extension of territory in India, as tending more to weaken than strengthen the hands of the Company. He could not help thinking that the "gathering elements" alluded to, arose more from natural causes than any other. When the troops of British were collected together, it was natural for the Mahratta powers to suppose there was a cloud about to overwhelm them, and it could not therefore be astonishing that these Powers should form conditions, for what they considered to be self defence. In giving this as his opinion, he trusted the Court would allow him the merit of at least being honest and conscientious for till the justice and necessity of the war were proved, he thought the vote should be postponed altogether.

Mr Elphinstone merely wished to state that when the proposition of thanks was submitted to the Court, it was done by the Directors, with the view of such amendments being introduced as might be thought necessary and proper by the Proprietors.

Mr Bosanquet contended that the amendment was not called for, as one branch of the Mahratta States was in arms against us at the present moment. The Court of Directors had not the slightest intention of trifling with the feelings of the Proprietors in making this motion for he unquestionably felt the conduct of the Governor General deserved all that gratitude which language could express.

Mr Hume concurred with the Hon Chairman in all he had stated but felt that not one word of the amendment could be controverted. The Noble Marquis had received his instructions from the court, and he conceived it would be very extraordinary for the Court to concur in expressing a regret that these instructions had been complied with. The Noble Marquis had no alternative when he commenced the war in consequence of the measures which had been adopted by his predecessors. The Court had disapproved of what was done by Marquis Wellesley in 1803 4 and 5 whereas the Noble Marquis had at that period actually completed that which the Court rejoiced as being now done. The measures of that Noble and indefatigable General were stopped by his successor, Marquis Cornwallis, to whose policy he had no doubt the increase of the Pindarees was owing. The present

Governor General had shown the most unwearied and liberal efforts in their cause, and had even studied the language, that he might thereby be the better enabled to know more of every thing relating to the country. Yet though this was the case, he had formerly received their thanks for his military conduct without any allusion to his civil policy as a Statesman. The worthy Gentleman concluded by expressing his decided opinion, that while the territories had been increased, the authority of the Company had been consolidated.

Mr. Bosanquet explained

Mr Jackson also explained, that while no doubt one part of the Mahratta States was in arms against us, that branch had been twice defeated, and was actually now in a state of vassalage.

Mr Grant dissented totally from the political views of the Speakers on the other side. The Court of Directors had never assented to any extension of the territories except in the case of Tippe Sultan, who was the decided enemy of Britain, and of course was obliged to be put down. Every extension which had subsequently taken place had not been sanctioned at all by the Court. He certainly thought the Treaty entered into in 1802, between Marquis Wellesley and the Peshwa, was impolitic, though he gave every credit to that Noble Personage for the best intentions in what he did. Of the late Marquis Cornwallis, he was bound at all times to speak with respect, considering the integrity of his conduct, his inflexible rectitude, profound judgment, and consummate skill. He would not say, that it was not necessary for the present Governor General not to do as he had done, but when Europe was accusing the company of unbounded ambition and of wishing to seize the whole territory of India, it became them to persevere in the sentiment they had so long expressed, respecting their regret that any extension should take place, specially considering that it had been declared impolitic by the Legislature, and surely as a body they were not to be called on to entertain a different opinion.—The debt had considerably increased, and was much more than when Marquis Cornwallis went out to India and the expense was even beyond the income. They had 80 000 000 of a population to govern, while the European forces &c did not exceed 40 000 and on taking a general review of the war he must own he could see nothing in it but the seeds of fresh commotion for, though it was true that the Pindarees were suppressed there was no doubt they would increase, especially as their numbers were composed of persons who were inured to habits of military warfare and, when discharged, they could not abandon such habits. True the Hindoos were relieved it was said, from their oppressors, but, would they not become the same as before,

the moment they felt they were independent?—He felt the strongest objections to the Amendment, because he thought the Court should trust the Directors, considering the confidence they had already placed in them, by granting them their high situation

Mr D Kinnaird, at considerable length, stated the reasons why he supported the Amendment, concerning Lord Hastings entitled to their warmest thanks, not only for his exertions in the field, but for the wisdom with which he had planned the operations in the war. He had introduced no new policy whatever, for if he had, there might be a difference of opinion. He (Mr K) must own he disliked the expression of their regret at the extension, as much as he did the language of a school master who never flogged his scholars without saying he was sorry for it—By expressing their regret as they proposed to do, they would in fact encourage the charge of ambition which Europe was alleged to make against them. He trusted the Noble Marquis would be able to follow as good policy in the government of the conquered, as the Marquis Wellesley had done in the same situation

Mr Howarth could not agree with the amendment of his Hon Friend, though he certainly felt that the conduct of the Governor General was beyond all praise. Pitt, Fox, Burke, and Dundas all different in political views from each other, had agreed in pronouncing the extension of the territory to be an evil of no small magnitude, for he it recollected the Company now had a territory exceeding 20 degrees in latitude. Lord Castlereagh when the Charter was renewed, said that fortunate as the Company had been there was a certain limit which they could not exceed without becoming unwieldy. Whether that was the case now he would not say, but he certainly did not concur in the amendment

After a reply from Mr Jackson and a few words from a Director, ( Mr Money we believe ) the amendment was agreed to without dissenting voice

## THANKS TO SIR THOMAS HISLOP

On the motion being made for a Vote of Thanks to Lieut General Sir Thomas Hislop G O B &c

Mr Hume suggested the propriety of having that question adjourned until the Court had before them sufficient evidence of the circumstances which had occurred in India relative to the execution of the Governor of a Fort who had surrendered,

and after his surrender was executed by Sir Thomas Hislop's orders. He meant nothing personal to the gallant Officer in these remarks, but the account of the transaction had reached this country, and until he heard it explained, he could not consent to an unqualified vote of thanks. He therefore, trusted the Court would adjourn this vote until they had all the documents connected with the transaction alluded to before them.

This produced a conversation, in which several members joined. The result was, that the question of a motion of thanks to Sir Thos. Hislop was adjourned till to morrow, in consequence of the lateness of the hour (nearly five o'clock), and of the probable length to which the discussions upon it might lead. — Adjourned.

June 27, 1819

## DESATEER

*To the Editor of the Calcutta Journal*

Sir

It must, I think, be generally acknowledged that the Editor of the India Gazette is unreasonably severe upon the Editor of the *Desateer*, Mulla Feeroz, of Bombay. It is not pretended that this person forged that work and published his own composition under the designation of an ancient production as those celebrated literary forgers, McPherson, Chatterton and Horace Walpole, did in the instances of Ossian's poems, those of Rowley, and the novel of the Castle of Otranto. If such an opinion had ever been entertained it is completely overthrown by the circumstance of other copies of the same book having come to light, one of which has been deposited in the Library of Bombay. The only accusation which seems then to attach to the *Mulla* is that he has proved and many others along with him, the drape of his own credulity and that he has given to the world a work, in the justness of whose pretensions to authenticity and antiquity he himself placed implicit reliance.

In the critique, which sometime ago appeared in the Government Gazette, we find that "Sir John Malcolm, a distinguished Oriental Scholar, recommended its immediate publication, that its merits might be fairly investigated" and also that "Mr Duncan, the late Governor of Bombay, appears to have been satisfied of its authenticity." Now if so intelligent a man



and excellent scholar, as the late Mr Duncan, embraced this opinion, can it in fairness be deemed extraordinary, that the same should be held by a native of India? especially since we well know that, in literary matters, all of them are proverbial for their puerile credulity, and that both the education and habits of the individual in question had led him to confide in the authenticity of the work.

The present attack upon *Mulla Feeroz* comprehends charges essentially different from those preferred by Major Wilford against the pundits of Benares, in reference to the impudent imposition practised by those gross deceivers upon that consummate scholar, to whose indefatigable exertions Oriental literature is laid under such vast, indeed, boundless obligations. In that instance, the Brahmins impudently and wilfully imposed falsehood for truth, but in the present we, in fact, observe an Editor performing an important service to literature by openly publishing a production, which he himself believes to be authentic, but respecting whose merits the public are ultimately left at liberty to decide.

This decision accordingly has been made, or, at least, a part of this community has decided that the claims of the *Desateer* to remote antiquity are unclouded. But is *Mulla Feeroz* blameable because this discovery has been made? On the contrary, is he not rather entitled to the warmest thanks of every scholar, for, at length, putting it within our power to form an accurate judgement respecting the merits of this onerous, and much celebrated, but hitherto unknown work? For aught that has been urged in the Government Gazette, the book may, at least, be considered to be as old as Mussulman invasion, and this is not altogether an event of yesterday, and what the *Mulla* states appears to be tolerably correct, v. 12, that we should not have been favoured with a sight of other copies excepting for the existence of this publication, for which he is so severely and, in my apprehension, unjustly taken to task.

So far as I am enabled to form an opinion regarding the *Desateer*, from the slight notices that have appeared in the Newspapers, I should certainly not conclude its composition to be of higher antiquity than five or six centuries from the present era, perhaps the book is even of later date. The principal charge, therefore, against its authenticity, consists in the quotation from Sir W. Jones with which the Calcutta critique concludes, "that the dialect of the Guebers which they pretend to be that of Zeratoosh, is a late invention of their Priests, or subsequent at least to the Mussulman invasion."

To the accuracy of the opinion here delivered by Sir W. Jones, although it be exceedingly general, we shall at present

subscriber, yet let me ask who was ever found more prodigious than he in respect to the high antiquity of Sanskrit works? almost every line of this eminent scholar's famed writings betrays ample and lamentable proofs of the existence of most mistaken opinions in these points, and the groundless conclusions which a fertile, but fanciful imagination, led him too hastily to draw, and were we to proceed into rigid investigation, it would perhaps be not altogether difficult to prove that works, on whose antiquity he placed the firmest dependence, comprehend very little besides "the inventions of Priests subsequent to the Mussulman invasion." Yet who would dream of attacking a Brahman, supposing such a person should obtain a liberal subscription for promoting the publication of a translated *Veda*, because the Hindoo Editor chose to contend that it was an ancient and authentic work, coeval with the creation.

I shall cite, if not an example, at least, an illustration. The verse named *Gayatri*, is admitted to form the holiest, and consequently the most ancient text of the *Vedas*, and Moore in his *Hindu Pantheon*, offers the following observations on it. "There is no doubt but that pious Brahmins would be very deeply shocked at hearing the *Gayatri* defiled by unholy articulation, even if expressed in the most respectful manner and would be distressed at knowing the characters and meaning to be in the possession of persons out of pale of sanctity" (Par 15, P. 410). This author proceeds "Sir W. Jones says in the conclusion of the preface to the *Institutes of Menu*, he intends a translation in the following passage, the words in *Italics* being those immediately of the text

"The many panegyrics of the *Gayatri*, the mother, as it is called, of the *Vedas*, prove the author to have adored, not the visible material Sun, but *divine* and incomparably greater light, *which illumines all, delights all, from which all proceed and to which all must return, &c*" (ibid) In another page of the same work we find this passage, "that invisible, incomprehensible being, which *illumines all delights all, whence all proceed, that by which they live when born, and that to which all must return*" (*Veda*). Now, Sir, Rammohun Roy, or the best informed of his followers, will not scruple, I apprehend, to uphold, with the utmost strength of argument the high antiquity of this text, yet how will the supporters of *authenticity* and *antiquity* be astounded, when they learn that the principal part of this mystical verse is a direct unacknowledged translation, or rather plagiarism of a well known verse of the *Koran*, and that one half of the name *atri*, or more properly *ottor*, which signifies essence is a common Arabic vocable. No objection was ever raised

against the *Missionaries of Serampore* because the works of *Confucius* supposed by them to be authentic were published with a translation from their press, yet can we doubt, reasoning from analogy, that if we possessed as intimate acquaintance with the literature manners and habits of the Chinese as we have obtained respecting those of the inhabitants of the Indian Peninsula that even the works of the *Chinese sage*, might not improbably be discovered to consist of a mere compilation of *misapplied sayings composed at no very remote distance from the present period*

But indeed if objections of the nature of those started against the *Desateer* be allowed to be valid there must be an end of all literature, for no one hereafter could venture upon the task of editing the works of an ancient or deceased author, since in no instance perhaps could evidence be found in the possession of a single individual sufficient to silence the objections that may be raised against the genuineness of every composition reputed to have descended from antiquity, of which fact no further proof need be adduced, than the civils, and apparently with very little reason against the authenticity of the records inscribed upon the *Arundelian Marble* which is named the *Parian Chronicle*

The Editor of the *India Gazette* seems apparently vexed at having been misled into an opinion of the *Desateer's* authenticity. But for this credulity I contend that *Mulla Feeroz* cannot in reason be considered as responsible. On his part there does not appear to have been any wish to deceive, and those who subscribed to the work acting under an impression, that its authenticity would be established by the single opinion or mere ipse dixit of its Editor ought to have remembered the recommendation of *Sir John Malcolm* for its immediate publication that its merits might be fairly investigated. The Subscribers must therefore look to themselves for any disappointment they may have experienced and at least they may console themselves with the reflection that disappointments of this kind very frequently follow expectations of a similar description. *Mulla Feeroz* should never have been considered competent authority to decide upon the antiquity of the book, but, so far as his labours are taken into account, I repeat that he has performed a service to literature by enabling us to form an accurate estimation of its merits, and thus setting all mistaken ideas regarding its contents completely at rest.

The Editor of the *India Gazette* may be considered as being peculiarly unfortunate in his conclusions regarding oriental literature. For not many months back an extract was published in that paper, comprehending a passage from a *Madras Journal*, which again purported to contain a passage from

an ancient Hindon work, said to be written by the Physician *Dhanwanteree*, in which it was shewn that the Hindoos have been in possession of vaccination from time immemorial. To this ridiculous passage was added a commentary written by the Editor of the India Gazette, and which seemed to have been intended to add enroboratinn to the assertion republished from the Madras Paper. Now, in the course of a short period afterwards, a letter was transmitted to the Editor, calling in question the authenticity of the Sanscrit passage, and establishing Dr Jenner's claim to originality over the Brahmans, upon grounds which, had they been published, would no doubt have afforded full conviction of their validity. But, strange to relate that letter was suppressed, and no further notice taken of its contents than merely stating that the communication contained a Medical case!

In conclusion, *Mulla Feroz* seems to deserve applause for the fidelity with which he appears to have put the Public in possession of this long sought for and often mentioned book, and similar commendation ought to be bestowed upon every Oriental, *Hindoo*, *Mussulman*, or *Gueber*, who will honestly come forward and candidly publish Eastern works, even if they be in the original tongue, and much more ought the portion of merited encouragement to be increased, if by the exertions of such persons they are presented to us in the familiar dress of an English Translation.

Your obedient servant,

MANETHO

June 14, 1819

June 29, 1819

EAST INDIA HOUSE

February 5 1819

THANKS TO SIR THOMAS HISLOP

An adjourned meeting of the Court of Proprietors was yesterday held, to consider the propriety of giving an unqualified vote of thanks to Lieutenant General Sir Thomas Hislop K C B for his services in the late campaign in the East Indies.

After the resolution which had been carried on Wednesday, and the other transactions of the Court of Proprietors on that day, had been read in the meeting,

Mr. Hume rose and said, that the question on which the Proprietors had then to determine, was one which, if it compromised character of a gallant and enterprising officer, compromised no less the honour and glory of the British Arms. Conceiving that any discussion which might arise would naturally be an *ex parte* discussion, from the want of proper documents, he would advise the friends of Sir Thomas Hislop to postpone it to some future period, in order that they might be enabled to give a full explanation of the circumstances which called for it. This was the safest course for the character of that gallant General. The charge which he (Mr. Hume) had to produce, arose from Sir Thomas Hislop's own dispatches. If this vote of thanks were postponed, some explanation of the events to which he alluded might be given, if it were not given and they should vote him their thanks, they might pass a vote of which they might afterwards have occasion to repent, he, therefore, hoped the resolution would be withdrawn.

Mr. Bosanquet (the Director), said that a vote of thanks was at present before the Court. The Hon. Proprietor should move, as an amendment, the postponement of the discussion.

Mr. Pattison, the chairman, said, that it was not usual to withdraw a motion without an amendment in that Court, the worthy Proprietor might bring the whole question before the notice of the Court if he so pleased.

A gentleman within the Bar, whose name we could not learn, said, that the proper documents were not now before the Court or, if they were, that few of the proprietors had read them. Some of them ought to be brought forward, at present, the charge to be made only rested on the dictum of the Hon. Gentleman.

Mr. Hume again rose, and said that the accusation did not rest upon his dictum alone, as circumstances now stood, he felt that he was placed in a very awkward situation, inasmuch as he was himself personally acquainted with Sir Thomas Hislop—All that he intended to do was for the honour of Sir Thomas Hislop, and he should, therefore not enter into any extraneous discussion, but commence his remarks by desiring the Clerk to read certain extracts of dispatches and letters, which he should point out to him.

The following extracts were accordingly read —

1. An extract from a dispatch of Sir Thomas Hislop to the Governor General and Commander in Chief dated Camp at Talneer, 28th of February the purport of which was, that Sir Thomas Hislop having determined to reduce the fort of Talneer sent a letter to the Kildedar, demanding him

to surrender, and warning him of the consequences which would ensue if he did not. To this the Killedar returned no answer, though Sir Thos Hislop afterwards learned that he received the letter. In consequence of this refusal, batteries were opened against the fort, which so alarmed the Killedar, that he sent to solicit terms. He was desired to open his gates, and to surrender himself and his garrison unconditionally, which he promised to do. Some delay however, taking place, and the day beginning to decline, the guns and Europeans were brought up to the first gate which was entered by the Europeans at the side by single files, without requiring to be blown open, the next gate was found open, and at the third the Killedar came out by the wicket, with a number of banyans, and surrendered himself to the Adjutant-General, Lieut Col. Conway. The party advanced through another gate, and found the fifth, which led into the body of the place, shut, and the Arabs within still insisting upon terms. After some delay the wicket of this gate was opened from within, and several officers and privates of the Royal Scots entered by it. They were immediately afterwards attacked and struck down with spears and arrows. As soon as this was known to the remainder of the storming party without the walls, they made an attack upon the garrison, and succeeding in it, put the whole, consisting of 300 men to the sword "a severa exempla, indeed," says Sir Thomas Hislop "but absolutely necessary, and one which I have no doubt will produce the most salutary effect on the future operations in this province. The Killedar I ordered to be hanged on one of the bastions immediately after the place fell. Whether he was accessory or not to the subsequent treachery of his men, his execution was a punishment justly due to his rebellion in the first instance, particularly after the warning he had received in the morning."

The next extract was a letter from the Governor General to Sir Thomas Hislop, dated some weeks subsequent to the former extract, approving the execution of the Killedar, ordered by Sir T. Hislop.

The third extract was a direction issued by the Governor-General to the officer who had captured Bangalore, where a somewhat similar treachery had occurred on the part of the natives, ordering him to bring the two Killedars in command of the place to a drumhead Court Martial of native officers.

The fourth extract was a minute of that Court Martial, by which it appeared that the two Killedars were acquitted of the charge of instigating their soldiers to the atrocious treachery which had been there committed.

The 5th and last extract was from a dispatch of Col M'Dowal, dated Muniagum, 17th June, 1818 and which Mr

Hume said that he wished to be read, to show the effect produced on the native powers by the occurrences of Talnair; from which it appeared, that in consequence of the extreme distrust of the garrison, in the promise of the British Government to spare their lives, Col M'Dowal was compelled to sign a paper, pledging his own faith and the faith of the Government that no injury should be done them for their resistance

When these were finished, Mr Hume proceeded—He said that he was not aware that any other extracts were necessary to the formation of an opinion upon this subject, if there were, he would be obliged to any gentlemen who would then call for them (A pause) He supposed, from their silence, that there were none, he knew of none himself, and he had endeavoured to make himself fully master of the subject even by the perusal of private letters He had a letter of Sir T Hislop's on the subject, written within six weeks after the transaction had taken place, and he knew that the opinion of many of his own private friends was favourable to the gallant General's conduct He was afraid that his own coming forward in the manner he did might be attributed to personal dislike of Sir T Hislop, especially if it were recollected that he had been a principal agent on a former occasion, in getting a grant of 3,000 l to that individual made by the Court of Directors, rescinded by the Court of Proprietors but he positively disclaimed any such motive The grand reason which actuated his present conduct, was a desire to preserve the honour of the British name unblemished in Hindostan Our Government there, it had been well said on a former day, was founded on opinion, he would add, it was founded on the opinion of our good faith, as contrasted with the faithlessness of the native If it had not been for our good faith, we could not have gained our Indian Empire,—and he was certain that we could not keep it, if we did not preserve that character A regard therefore, to their own interest, ought to make the Court tenderly alive to any thing tending to impeach their honour and integrity He had a painful duty to perform in bringing forward this charge, but as it was a duty, he would nevertheless perform it The Honorable Gentleman then proceeded to comment on the various extracts, and argued, that as none of the advancing party were wounded at the first second, third or fourth gate, that as the Killedar surrendered himself quietly at the third and as the Arabs were found at the fifth, insisting for terms the Killedar ought not to have been hung in cold blood after the storm, without a trial, and without having it ascertained whether he was accessory to the treachery which afterwards occurred These were the grounds on which he asked them to withhold their thanks till further explanation arrived If

they did not appear sufficient, he would remind them that there were two other points which ought to be considered with regard to the conduct of Sir Thomas Hislop towards the unfortunate Killedar. The first was the general practice of war, and secondly, the practice of civilized Europe in such cases. Both these were opposed to the practice of the gallant General. Nay, more, the conduct of the Noble Marquis was equally against it, for he tried, though Sir Thomas Hislop *did not*, his prisoners. The storm of Ismail an event which had excited more horror throughout Europe than any other in our days was the only similar instance of cruelty which he could find at present. None of the exceptions which Vattel in his law of nations, has laid down as sanctioning the putting to death after surrender, applied to this case. The butchery at Agincourt widely differed from it, and therefore he thought, that on every ground they were bound to suspend their judgment. He then referred to the distrust of our honour which this breach of faith had produced in Hindostan. Not merely was this exhibited by the Arabs at Mulligauum but also by the Peishwa, who refused to surrender to Generals Smith and Doveton because he knew them not and wandered about like a fugitive, till he met with Sir John Malcolm into whose arms he threw himself because he was acquainted with him personally and had, in consequence, a firm reliance on his word. For an action in some respects like this, the character of America was at present trembling in the balance and he therefore entreated them not to place the character of England in equal jeopardy. As he had no personal enmity to indulge against the gallant General he trusted that they would not act unjustly towards him but at the same time he trusted that they would also take care not to act unjustly to themselves. After touching upon some other subjects the Hon. Proprietor concluded by moving that all the original resolution should be expunged and that a resolution postponing the vote of thanks should be substituted in its stead.

Mr. Dixon seconded the amendment from no other feelings than those which an Englishman ought to have on such a subject. He could not give thanks to Sir T. Hislop while such a statement as had been made remained unexplained and uncontradicted—on the contrary if thanks were voted he would hold up his hands against the resolution.

After some conversation not very material between Mr. Patison, Mr. Hume, Mr. Dixon and Mr. Elphinstone, Mr. Hume consented to withdraw his amendment under a consideration that if he joined in the vote of thanks he was not to be considered as having consented not to bring forward the subject of Talner on some future occasion.



Mr Randle Jackson afterwards proposed another amendment, which adopted all the original resolution, but added to it an avowal that they wished for further information regarding the circumstances detailed in Sir T Hislop's despatches of the 28th of February, which were embodied in the resolution. This was negatived without a division. At last a resolution was agreed upon that embraced all the substance of the original one and also contained a paragraph which stated, that though they voted him their thanks for his services during the campaign, they forbore at present to express any opinion on his conduct before the fort of Talneir. When this point was settled, votes of thanks were also given to the General Field Officers, Non commissioned Officers, privates, &c both of His Majesty's and East India Company's forces who had been engaged in the campaign against the Pandarries and the Mahrattas.

*July 1, 1819*

*Luckipore*—Extract of a letter dated Luckipore the 10th of June. On the 29th of last month this part of the country was visited with a dreadful storm and inundation, more violent than we remember for many years—equally severe if not surpassing the Hurricane that happened at Noacolly, and Chittagong on the 11th of May, 1814.

*Along the Banks of the Megna, from Dasparrah and the charra Luckipore Islands to Narranguange, and Beekrampore* the losses are inconceivable. Houses blown down and trees torn up by the roots in all directions and you will be surprised to hear that many of the Hindoo huts on the banks of the river, from the violence of the wind and rain have also tumbled down.

On the Churs and in many other situations the water rose from five to six feet higher than any spring tide—from this inundation many of the natives have lost their lives and great numbers of cattle have been drowned—At present many loaded boats are lying high and dry in the fields tied to trees, and they cannot be got off till the height of the rains in the latter end of July, or middle of August—At the Narranguange Bazar I understand the damage done in boats is very considerable and indeed the country has suffered so much that it will take many years before the losses can be replaced.

*Dacca*—Extract of a letter, from Dacca, dated the 9th June. We had a most violent hurricane in Dacca too.

equally severe All the chopper and many puokah houses, came to the ground, boats lost out of number, as also many lives—Indeed I do not recollect ever in my life any thing half so severe, it continued for  $3\frac{1}{2}$  hours—the river rose in my nullah, at Ramchandorree, in the night 3 cubits, and by 12 at noon, all went down again *Mirror*

*Calcutta*—The Hindon Holiday of the Rhut Jattrā which took place on Thursday last, was not unproductive of mischief, altho' no notice appears to have been taken of it in the public Papers Amongst several serious accidents stated to have occurred on that day, we have heard of two melancholy cases A young Brahmin, nephew to the proprietor of a Rhut, at Pottuldungah, was urged to take an active part in the cause of his religion, and fell a victim to his zeal He was accidentally thrown down by the crowd, and the Rhut went over him It is reported that his arms and legs were broken, and his ribs and head materially injured He was taken to the Hospital, where he expired the following day The Second case happened in the Bow Bazar street A seller of pots in the Bazar, led by curiosity, approached too near the front of a Rhut which was passing by, he fell down and the Rhut went over him, breaking his leg and otherwise seriously wounding him hopes however, are entertained of his recovery His mother, it seems, was thrown down, but being in the centre of the Rhut, it passed over her without inflicting the slightest injury.—she got up and ran away from her danger as fast as possible

*Times.*

July 8, 1819

## LITERATURE

In our last we spoke of the volume of the Transactions of the Bombay Literary Society, which had just reached us, and we had intended to have given few pages to the excellent Discourse of the President Sir James Mackintosh delivered at the first meeting of the Society as containing liberal and enlightened views of the duties of Englishmen in India in encouraging the pursuit of knowledge in all its departments, as well here as at home which would be as applicable to the community of Bengal, as to that of Bombay but we must content ourselves with a brief notice of the origin and intention of the Society, and a list of its productions, for the present, and defer the Preliminary Discourse, and a fuller notice of the Papers composing the Volume to a future number

The first meeting of the Society was held on the 26th November 1804, at Paroll house, where Sir James Mackintosh then resided, and where his Preliminary Discourse on the foundation of the Society was read. At the meeting the following persons were present

The Honourable Jonathan Duncan, governor of Bombay  
 The Honourable Sir Jas Mackintosh, knight, recorder of Bombay  
 The Right Honourable Viscount Valentia General Oliver Nicolls, commandor in chief at Bombay Stuart Moncrieff Treveland, esq advocate general Helenus Scott, M D first member of the medical board William Dowdeswell, esq barrister at law Henry Salt, esq ( now consul general in Egypt )  
 Lieutenant colonel Brooks ( now military accountant general at Bombay ) Lieutenant colonel Joseph Boden, quarter master general at Bombay Lieutenant colonel Thomas Charlton Harris deputy quarter master general at Bombay Charles Forbes, esq Robert Drummond M D. Colonel Jasper Nicolls ( now quarter master general in Bengal ) Major Edward Moore George Keir, M D William Erskine, Esq

Sir James Mackintosh was elected President, Charles Forbes, Esq Treasurer, and William Erskine, Esq Secretary of the Society

One of the earliest objects that engaged the attention of the Society was the foundation of a public library. On the 25th February 1805 a bargain was concluded for the purchase of a pretty extensive library, which had been collected by several medical gentlemen of the Bombay establishment. This collection has since been much enlarged, and is yearly receiving very considerable additions, being thrown open with great readiness to all persons, whether members of the Society or not, it has already become of considerable public utility

The idea of employing several members of the Society in collecting materials for a statistical account of Bombay having occurred to the President, he communicated to the Society a set of "Queries the answers to which would be contributions towards a statistical account of Bombay, and offered himself to superintend the whole of the undertaking. It is perhaps to be regretted, that various circumstances prevented the execution of this plan. As these queries may be of service in forwarding any similar project, they are subjoined to the volume in an Appendix.

Early in the year 1806 it was resolved, on the motion of the President, "That a proposition should be made to the Asiatic Society to undertake a subscription to create a fund for defraying the necessary expenses of publishing and translating such Sanscrit works as should most seem to deserve an English version, and for affording a reasonable recompense to

the translators, where there situation might make it proper " The letter that was in consequence addressed to the president of the Society, is also printed in the Appendix The Asiatic Society having referred the consideration of the proposed plan to a committee, came to a resolution in consequence of their report, to publish from time to time, in volumes distinct from the Asiatic Researches, translations of short works in the Sanscrit and other Oriental languages with extracts and descriptive accounts of books of greater length The plan of establishing by subscription a particular fund for translation, was regarded as one that could not be successfully proposed

In the close of the year 1811, the Society suffered a severe loss by the departure of the president Sir James Mackintosh for Europe Robert Stewart Esq was on the 25th November elected president in his place, and at the same meeting moved That, as a mark of respect, the late president Sir James Mackintosh should be elected honorary president of the Society, —a proposition which was unanimously agreed to

On the 13th February 1812 Brigadier General Sir John Malcolm was induced, by the universal feelings of regard entertained by the members of the Society towards the honorary president, to move 'That Sir James Mackintosh be requested to sit for a bust to be placed in the Library of the Literary Society of Bombay as a token of the respect and regard in which he is held by that body' And the motion being seconded by John Wedderburn Esq was unanimously agreed to general Sir John Malcolm having been requested to furnish a copy of his address for the purpose of its being inserted in the records of the Society This is subjoined in the Appendix to the work

A communication having been made to the Society of an extract of a letter from William Bruce Esq the East India Company's resident at Bnshire regarding a disease known among the wandering tribes of Persia contracted by such as milk the cattle and sheep and said to be a preventive of the small pox —in order to give as much publicity as possible to the facts which it contains for the purpose of encouraging further and more minute inquiry by professional men on a subject of so much importance the extract of this letter is also subjoined in the Appendix

On the 31st January 1815 it was agreed on the motion of Captain Basil Hall of the royal navy, That the Society should open a museum for receiving antiquities specimens in natural history the arts and mythology of the East To this museum Captain Hall made a valuable present of specimens

in mineralogy from various parts of the East Indies, and reasonable hopes may be indulged that it will speedily be much enriched, and tend in some degree to remove one of the obstacles at present opposed to the study of natural history and mineralogy in this country

The Society have also received repeated valuable presents, chiefly of Oriental books, from the Government of Bomba:

The liberality of Mr Money, in presenting the Society with a valuable transit instrument, affords some hopes of seeing at no very distant time the foundation of an observatory, the want of which at so considerable a naval and commercial station as Bombay, has long been regretted. The right honourable the Governor in council has shown his willingness to forward a plan, which has the improvement of scientific and nautical knowledge for its object by recommending to the court of Directors a communication made on the subject by the Literary Society of Bombay

On the 27th June 1815 a translation made by Dr John Taylor from the original Sanskrit of the *Lilawati* (a treatise on Hindn arithmetic and geometry) was read to the Society. The *Lilawati* being a work which has frequently been called for by men of science in Europe, and it being desirable for the sake of accuracy, that it should be printed under the eye of the learned translator, it was resolved that the work should be immediately printed at the expense of the Society, under Dr Taylor's superintendence, and it has already appeared from the Bombay press

A seat in the India Direction will now, says the writer, be highly considered, since neither of the three candidates above named could have expended less than £40 000 sterling

India patronage was indeed so highly valued in this case, that nine proprietors of India Stock were dragged over from Amsterdam, to vote on the occasion a similar instance of which was never known before since the incorporation of the Company, and very ends and corners of the British Isles were ransacked for votes to carry the day

July 10 1819

## GENERAL SUMMARY OF NEWS EUROPE

A private Letter from London dated at the latter end of February, in speaking of the contest between William Taylor Money, Charles Lilton Prescott and John G Ravenshaw, for

a seat in the Direction of the East India Company, says that it was more keenly and warmly supported by the friends of each party than any election that had ever before been known in Leadenhall street

Mr Money was, from the first, the favorite of the majority of the Directors, or of the House, as it is termed, but the issue was quite uncertain before the ballot and the scrutiny



The same Letter, in speaking of Mr Owen's labours to reform the world, and introduce a new system of education and government in Europe, says—The general opinion here in England is that Mr Owen could do more in Hindoostan than he would be allowed to attempt in Europe, as the people of India need it still more, and are fitter to receive it! He does not, however, subscribe to such an opinion himself, and there would be few here we should think, who would be anxious to have the experiment tried

Among the topics of interest relating to India at home, we have met with a singular case, which had long occupied the attention of the Court of Chancery, but which came to be argued in February last, of which the following are the heads

The original bill was filed in 1790 and in 1800 the case was referred to the Master for his Report In 1803 it was heard by the House of Lords, who, in 1806, made a conditional order, confirming the decision given, provided the Master's Report was correct To this Report exceptions, amounting in number to ninety one were taken These exceptions came to be urged before his Honour

The Solicitor General said, that although the case had been frequently commented on before some detail of the circumstances would be requisite that his Honour might clearly see the grounds on which the exceptions were founded The defendant, Mr Keigbly, had in the year 1772 gone to the East Indies as a writer, where he was subsequently employed by the Company as their agent at the factory of Baulcah, in Bengal, for the purpose of providing silk for the use of the Company

On his engagement by the Company, he entered into a covenant, which it was important to consider, as by some of its agreements he engaged to procure the silk at the market prices, and to charge no more to the Company for it than what he himself paid, and also to accept no gift, gratuity nor emolument from any person from whom he purchased

By this agreement, independent of the sum of 614 current rupees allowed to him as monthly salary, and of the sum of 1018 rupees granted to him for incidental expenses, he was permitted to trade with the other parts of India for his own separate use and emolument.

According to the mode agreed on for the purchase of the silk, advertisements were to be published in three different languages, the English, Hindoostanee and Persian, which were to be circulated when any quantity of the commodity was required. However in the years 1779 1780 1781, and 1782 he contrived to enter into a fictitious agreement with two persons in his own employment, named Daltarlam Ghose and Annunderam Sircar, who, under pretence of selling the silk, were to receive one rupee for each hundred rupees which were expended in the purchase. By means therefore of these forged contracts, large profits were obtained on the silk procured for the Company. He afterwards produced his accounts at Fort William where the board of Trade was to which he was bound to subject them, where they were settled. After that time, he having passed the various gradations, was raised to a higher situation.

In the year 1786 Lord Cornwallis was sent to India, with the hope that his great mind would be able to procure a remedy for the numerous oppressions and extortions under which that country groaned. The conduct of the defendant was discovered, and in 1789 an action was brought against him in India where he pleaded that his accounts had been settled. On account of ill health he left that country in 1790 and the original bill was filed in England soon after his arrival. He continued to plead that his accounts had been settled, but when forced to relinquish that plea he argued, that according to the practice of the country he was authorised to take a commission of 10 per cent on the silk he purchased.

The Court of Chancery ordered the Master to take an account of the silk purchased by the defendant. Instead, however of pursuing the task marked out for him the Master entered into an account of what was the value of a cocoon or silk egg in the different provinces in India, and then after a long calculation of the difference stated that the East India Company was indebted to Mr Keighley in the enormous sum of 67 000 l instead of his being indebted to them the sum of eighteen thousand pounds which was their demand for the profit derived by him from the purchase of the silk.

How the Master could have formed this extraordinary report, it was to him difficult to conceive. To it, however,

there were exceptions taken, and his Honour might feel surprise on learning that they were in number 91. Whether the Counsel for the defendant would require that all the exceptions should be argued, he could not pretend to determine, but if they were all to be argued at length, they would certainly occupy much of his Honour's time

The Vice Chancellor observed, that all the exceptions should certainly be heard, but as the day was far advanced, they could not be heard to-day. He would, however, on an early day, when he would dedicate his attention to them. In the mean time, he hoped that the Counsel would transmit to him the authenticated papers immediately connected with the former hearings of the case

This is the last notice that we have found of the case in the English Papers before us. We shall not fail, however, if we meet with the sequel, and the decision made in the case, to lay it before our readers

July 11, 1819

## LITERARY SOCIETY

In continuation of our endeavours to excite in the public mind, some interest in pursuits that have of late fallen into neglect, to rouse some of the latent sparks of genius, talent, and the power of investigation, which must exist tho' they lie dormant and inactive, and to diffuse throughout the community of India generally some portion of that love of Information, respect of Science, and due estimation of Philosophical Research which characterizes the land of our birth, and gives to Britain the proud pre-eminence that she enjoys over all the nations of the earth we present to them in our columns of to day a document which deserves their deepest attention

We have before given the outline history of the Foundation of the Bombay Literary Society, and a list of the Papers composing the first Volume of their Transactions, which has but just reached India. We may add some facts with which we are personally acquainted as they will tend to show the eminent utility of such an Institution, and the new sources of pleasure that are opened by it to society at large

The Rooms belonging to the Society are in a central situation in the Town of Bombay, so as to be conveniently accessible to all. One portion of the apartments are laid out



in a splendid Library, comprising at this time probably more than 10 000 volumes. Into this, Subscribers are admitted, with the privilege of introducing strangers without charge for a month. It is furnished with all the popular Journals and periodical works of the day, and the most approved atlases of maps and charts, with globes, and every other necessary for the gratification of enquiry. Books are taken out by the Subscribers on the usual terms of Circulating Libraries.

An apartment is separated from this for the meetings of the Literary Society, admission into which is obtained by ballot, and great care is taken to confine this privilege to such only as may from their talents and acquirements be likely to add to its celebrity, and aid the accomplishment of the end for which it was instituted.

To this department is attached a Museum of Nature and Art, in which are preserved specimens of the animal and mineral kingdoms in great variety, models of machinery and other curiosities with philosophical instruments for the investigation of subjects connected with science.

During our stay at Bombay, at different periods in the years 1815, 1817, and 1818, the meetings of this Society were held weekly, for the purpose of reading such original Papers as might have been presented to the Secretary in the interim, and for Literary conversation. These meetings usually assembled at four o'clock, and continued until sun set, when carriages were at the door for the evening drive, so that they neither interfered with business nor pleasure nor were they likely at that hour to be interrupted by heaviness at the approach of sleep, which is the evil of meetings after a late dinner.

As far as our own experience went, these meetings were not fully attended, seldom exceeding twenty and oftener twelve or fifteen persons, but as these comprised the best informed members to the Society, they were the more agreeable, and the more effectual too perhaps from their being thus selected.

A meeting never took place without an original Paper being read on some branch of Literature for it is one of the prominent features of the Bombay Literary Society and that which gives it a decided superiority over the Asiatic Society of Bengal that any subject within the extensive range of Literature generally is admitted for discussion instead of confining it purely to Oriental matter, in which so few are found willing to devote the application necessary to excel. A new reading of Euripides—a dissertation on some geographical difficulty in Xenophon—an enquiry into some local custom of Greece alluded to by Polybius—a search after the site of an

Calcutta The reputation of the Asiatic Society, the transcendent abilities and refined taste of its Founder, the talents of its succeeding Presidents, and the mass of erudition and accurate research displayed in their valuable labours which are already before the world, render any eulogium on the excellence of this Establishment quite unnecessary. But their investigation are confined to Oriental Literature, and are carried on slowly, with all the patient examination that such abstruse subjects require, and always in the tranquillity of retirement from the noise and bustle of active or of fashionable life. Their meetings are consequently not frequent, and even these few are often dull, from a combination of circumstances, among which we may mention the lateness of the hour, nine in the evening, the local interest of the subjects treated of, and their abstruse nature scarcely intelligible sometimes to more than half a dozen members of the meeting, beyond the President, the Secretary, and the Writer himself,—the consequent diffidence felt by those present to offer any opinion upon such portions even as they may comprehend, and the absence of that animated conversation which arises in an assembly where the subject brought before it is equally felt understood, and valued by all.

The effect produced on the circles of society at large, is therefore scarcely if at all felt. We have never heard as a subject of conversation in either a large or small party, the merits of any Paper read before the Asiatic Society examined and discussed, so that a taste for Literature, and a fondness for the higher departments of knowledge is not engendered or promoted by the meetings of that Institution.

At Bombay, however, where all the varied departments of History, Poetry, Morals, Science Art, and Philosophy, are equally within the range of the objects contemplated by the Society, these become matters of discussion first in the Institution itself, thence in the private circles of the more elegant and accomplished members of it in their families and lastly throughout the community at large, and if we were called upon to express our opinions frankly on the influence which this must have in refining the tone of society generally, we should have no hesitation in saying that there are circles at Bombay, which from this cause principally resemble more closely the elegant yet intellectual parties of our own dear home, than are to be found in either of the other Presidencies of India, except among those distinguished few who as compared to the whole are like the Oases of the Desert, verdant isles amid barren sands at which the thirsty traveller after traversing long and arid wastes may refresh his spirit, with streams that yield him again a sense of former happiness.

But we have wandered from our original intention, which was to present our readers with the Preliminary Discourse of Sir James Mackintosh, at the first Meeting of the Bombay Literary Society, of which we have spoken. We desire only that our readers may for a moment suppose it be addressed to themselves individually, as members of the community of this proud capital of British India, and though we are aware that it is an invidious task to presume to direct the public taste, we are willing to suffer all the odium heaped on us by the ignorant and unthinking, if we can only stimulate "the few" as contradistinguished from "the many", to the exertion of that talent with which nature has blessed them, to refine the manners, improve the understanding, and so increase the sources of pure and unalloyed delight, as to cheer that banishment, which, in our separation from all that is great and excellent in mind rather than in fortune, can only be soothed by approximating our pleasure to those that adorn and exalt the dear and distant land of our birth.

*A Discourse at the opening of the Literary Society of  
Bombay, by Sir James Mackintosh, President  
of the Society, Read at Parrell,  
26th November 1801*

Gentlemen,

The smallest society, brought together by the love of knowledge, is respectable in the eye of reason, and the feeble efforts of infant literature in barren and inhospitable regions are in some respects more interesting than the most elaborate works and the most successful exertions of the human mind. They prove the diffusion at least, if not the advancement, of science, and they afford some sanction to the hope that knowledge is destined one day to visit the whole earth, and in her beneficent progress to illuminate and humanize the whole race of man.

It is therefore with singular pleasure that I see a small but respectable body of men assembled here by such a principle. I hope that we agree in considering all Europeans who visit remote countries whatever their separate pursuits may be as detachments from the main body of civilized men, sent out to levy contributions of knowledge as well as to gain victories over barbarism.

When a large portion of a country so interesting as India fell into the hands of one of the most intelligent and inquisitive nations of the world, it was natural to expect that its

ancient and present state should at last be fully disclosed. These expectations were indeed for a time disappointed during the tumult of revolution and war it would have been unreasonable to have entertained them, and when tranquillity was established in that country which continues to be the centre of the British power in Asia, it ought not to have been forgotten that every Englishman was fully occupied by commerce by military service or by administration that we had among us no idle public of readers, and consequently no separate profession of writers and that every hour bestowed on study was to be stolen from the leisure of men often harassed by business enervated by the climate, and more disposed to seek amusement than new occupation in the intervals of their appointed toils. It is besides a part of our national character, that we are seldom eager to display and not always ready to communicate what we have acquired. In this respect we differ considerably from other lettered nations, our ingenious and polite neighbours on the continent of Europe—to whose enjoyment the applause of others seems more indispensable whose faculties are more nimble and restless if not more vigorous, than ours—are neither so patient of repose nor so likely to be contented with a secret hoard of knowledge. They carry even into their literature a spirit of bustle and parade—a hustle indeed which springs from activities and a parade which animates enterprise but which are incompatible with our sluggish and sullen dignity. Pride disdains ostentation, scorns false pretensions, despises even petty merit, refuses to obtain the objects of pursuit by flattery or importunity, and scarcely values any praise but that which she has the right to command. Pride with which foreigners obarge us and which under the name of a sense of dignity we claim for ourselves, is a lazy and unsocial quality and in the respects as in most others, the very reverse of the sociable and good humoured vice of vanity. It is not therefore to be wondered at if in India our national character co operating with local circumstances should have produced some real and perhaps more apparent inactivity in working the mine of knowledge of which we had become the masters. Yet some of the earliest exertions of Private Englishmen are too important to be passed over in silence. The compilation of laws by Mr Halhed and the Ayeen Akbaree translated by Mr Gladwin deserve honourable mention. Mr Wilkins gained the memorable distinction of having opened the treasures of a new learned language to Europe.

But notwithstanding the merit of these individual exertions, it cannot be denied that the era of a general direction of the minds of Englishmen in this country towards learned inquiry, was the foundation of the Asiatic Society by Sir

William Jones To give such an impulse to the public understanding is one of the greatest benefits that a man can confer on his fellow men On such an occasion as the present, it is impossible to pronounce the name of Sir William Jones without feeling of gratitude and reverence He was among the distinguished persons who adorned one of the brightest periods of English literature It was no mean distinction to be conspicuous in the age of Burke and Johnson, of Hume and Smith, of Gray and Goldsmith of Gibbon and Robertson, of Reynolds and Garrick It was the fortune of Sir William Jones to have been the friend of the greater part of these illustrious men Without him, the age in which he lived would have been inferior to past times in one kind of literary glory He surpassed all his contemporaries, and perhaps even the most laborious scholars of the two former centuries in extent and variety of attainment His facility in acquiring was almost prodigious, and he possessed that faculty of arranging and communicating his knowledge, which those laborious scholars very generally wanted Erudition, which in them was often disorderly and rugged, and had something of an illiberal and almost barbarous air, was by him presented to the world with all the elegance and amenity of polite literature Though he seldom directed his mind to those subjects of which the successful investigation confers the name of philosopher, yet he possessed in a very eminent degree that habit of disposing his knowledge in regular and analytical order, which is one of the properties of a philosophical understanding His talents as an elegant writer in verse were among his instruments for attaining knowledge, and a new example of the variety of his accomplishments In his easy and flowing prose we justly admire that order of exposition and transparency of language which are the most indispensable qualities of style and the chief excellencies of which it is capable when it is employed solely to instruct His writings every where breathe pure taste in morals as well as in literature and it may be said with truth, that not a single sentiment has escaped him which does not indicate the real elegance and dignity which pervaded the most secret recesses of his mind He had lived perhaps too exclusively in the world of learning for the cultivation of his practical understanding Other men have meditated more deeply on the constitution of society and have taken more comprehensive views of its complicated relations and infinitely varied interests Others have therefore often taught sounder principles of political science but no man more warmly felt and no author is better calculated to inspire those generous sentiments of liberty without which the most just principles are useless and lifeless and which will I trust continue to flow through the channels of eloquence and poetry into the mind of British youth

It has indeed been sometimes lamented that Sir William Jones should have exclusively directed his inquiry towards antiquities. But every man must be allowed to recommend most strongly his own favourite pursuits, and the chief difficulty, as well as the chief merit is his who first raises the minds of men to the love of any part of knowledge. When mental activity is once roused, its direction is easily changed, and the excesses of one writer, if they are not checked by public reason, are corrected by the opposite excesses of his successor. "Whatever withdraws us from the dominion of the senses, whatever makes the past, the distant, and the future, predominate over the present, advances us in dignity of thinking belongs."

It is not for me to attempt an estimate of those exertions for the advancement of knowledge which have arisen from the example and exhortations of Sir William Jones. In all judgments pronounced on our contemporaries it is so certain that we shall be accused, and so probable that we may be justly accused, of either partially bestowing or invidiously withholding praise that it is in general better to attempt no encroachment on the jurisdiction of Time, which alone impartially and justly estimates the works of men. But it would be unpardonable not to speak of the College at Calcutta, of which the original plan was doubtless the most magnificent attempt ever made for the promotion of learning in the East. I am not conscious that I am biased either by personal feelings or literary prejudices, when I say that I consider that original plan as a wise and noble proposition, of which the adoption in its full extent would have had the happiest tendency to secure the good government of India, as well as to promote the interest of science. Even in its present mutilated state we have seen, at the last public exhibition, Sanscrit declamations by English youth, a circumstance so extraordinary\*, that, if it be followed by suitable advances, it will mark an epoch in the history of learning. Among the humblest fruits of this spirit I take the liberty to mention the project of forming this Society, which occurred to me before I left England, but which never could have advanced even to its present state without your hearty concurrence, and which must depend on your active co-operation for all hopes of future success.

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\* It must be remembered that this Discourse was read in 1804. In the present year, this circumstance could no longer be called extraordinary. From the learned care of Mr Hamilton, late Professor of Indian languages at the East India College a proficiency is become not uncommon even in an European Institution.

You will not suspect me of presuming to dictate the nature and object of our common exertions. To be valuable they must be spontaneous; and no literary society can subsist on any other principle than that of equality. In the observations which I shall make on the plan and subject of our inquiries, I shall offer myself to you only as the representative of the curiosity of Europe. I am ambitious of no higher office than that of faithfully conveying to India the desires and wants of the learned at home, and of stating the subjects on which they wish and expect satisfaction, from inquiries which can be pursued only in India. In fulfilling the duties of this mission, I shall not be expected to exhaust so vast a subject, nor is it necessary that I should attempt an exact distribution of science. A very general sketch is all that I can promise; in which I shall pass over many subjects rapidly, and dwell only on those parts on which from my own habits of study I may think myself least disqualified to offer useful suggestions.

The objects of these inquiries, as of all human knowledge, are reducible to two classes, which, for want of more significant and precise terms, we must be content to call Physical and Moral, aware of the laxity and ambiguity of these words, but not affecting a greater degree of exactness than is necessary for our immediate purpose.

The physical sciences afford so easy and pleasing an amusement; they are so directly subservient to the useful arts; and in their higher forms they so much delight our imagination and flatter our pride, by the display of the authority of man over nature, that there can be no need of arguments to prove their utility, and no want of powerful and obvious motives to dispose men to their cultivation. The whole extensive and beautiful science of natural history, which is the foundation of all physical knowledge, has many additional charms in a country where so many treasures most still be unexplored. The science of mineralogy, which has been of late years cultivated with great activity in Europe, has such a palpable connexion with the useful arts of life, that it cannot be necessary to recommend it to the attention of the intelligent and curious. India is a country which I believe no mineralogist has yet examined, and which would doubtless amply repay the labour of the first scientific adventurers who explore it. The discovery of new sources of wealth would probably be the result of such an investigation; and something might perhaps be contributed towards the accomplishment of the ambitious projects of those philosophers, who from the arrangement of earths and minerals have been bold enough to form conjectures respecting the general laws which have governed the past revolutions of our planet, and which preserve its parts in their present order.

The botany of India has been less neglected, but it cannot be exhausted. The higher parts of the science—the structure the functions, the habits of vegetables—all subjects intimately connected with the first of physical sciences though unfortunately the most dark and difficult, the philosophy of life—have in general been too much sacrificed to objects of value indeed but of a value far inferior, and professed botanists have usually contented themselves with observing enough of plants to give them a name to their scientific language and a place in their artificial arrangement. Much information also remains to be gleaned on the part of natural history which regards animals. The manners of many tropical races must have been perfectly observed in a few individuals separated from their fellows and imprisoned in the unfriendly climate of Europe.

The variation of temperature, the state of the atmosphere, all the appearances that are comprehended under the words weather and climate, are the conceivable subject of a science of which no rudiments yet exist. It will probably require the observations of centuries to lay the foundations of theory on this subject. There can scarce be any region of the world more favourably circumstanced for observation than India for there is none in which the operation of these causes is more regular, more powerful or more immediately discoverable in their effect on vegetable and animal nature. Those Philosophers who have denied the influence of climate on the human character were not inhabitants of a tropical country.

To the members of the learned profession of medicine, who are necessarily spread over every part of India all the above inquiries peculiarly though not exclusively belong. Some of them are eminent for science many must be well informed and their professional education must have given to all some tincture of physical knowledge. With even moderate preliminary acquirements they may be very useful if they will but consider themselves as philosophical collectors whose duty it is never to neglect a favourable opportunity for observations on weather and climate to keep exact journals of whatever they observe and to transmit through their immediate superiors to the scientific depositories of Great Britain specimens of every mineral vegetable or animal production which they conceive to be singular, or with respect to which they suppose themselves to have observed any new and important facts. If their precious studies have been imperfect they will no doubt be sometimes mistaken. But these mistakes are perfectly harmless. It is better that ten useless specimens should be sent to London than that one curious specimen should be neglected.



But it is on another and a still more important subject that we expect the most valuable assistance from our medical associates, this is the science of medicine itself. It must be allowed not to be quite so certain as it is important. But though every man ventures to scoff at its uncertainty as long as he is in vigorous health yet the hardiest sceptic becomes credulous as soon as his head is fixed to the pillow. Those who examine the history of medicine without either scepticism or blind admiration will find that every civilized age after all the fluctuations of systems, opinions, and modes of practice has at length left some balance however small of new truth to the succeeding generation, and that the stock of human knowledge in this as well as in other departments is constantly, though it must be owned very slowly, increasing. Since my arrival here I have had sufficient reason to believe that the practitioners of medicine in India are not unworthy of their enlightened and benovolent profession. From them therefore I hope the public may derive through the medium of this society information of the highest value. Diseases and modes of cure unknown to European physicians may be disclosed to them and if the causes of disease are more active in this country than in England remedies are employed and diseases subdued at least in some cases with a certainty which might excite the wonder of the most successful practitioners in Europe. By full and faithful narratives of their modes of treatment they will conquer that distrust of new plans of cure and that incredulity respecting whatever is uncommon which sometimes prevail among our English physicians which are the natural result of much experience and many disappointments and which though individuals have often just reason to complain of their indiscriminate application are not ultimately injurious to the progress of the medical art. They never finally prevent the adoption of just theory or of useful practice. They retard it no longer than is necessary for such a severe trial as precludes all future doubt. Even in their excess they are wholesome correctives of the opposite excess of credulity and dogmatism. They are safeguards against exaggeration and quackery they are tests of utility and truth. A philosophical physician who is a real lover of his art ought not therefore to desire the extinction of these dispositions though he may suffer temporary injustice from their influence.

Those objects of our inquiries which I have called moral (employing that term in the sense in which it is contradistinguished from physical) will chiefly comprehend the past and present condition of the inhabitants of the vast country which surround us.

To begin with their present condition I take the liberty of very earnestly recommending a kind of research, which has hitherto been either neglected or only carried on for the information of Government. I mean the investigation of those facts which are the subjects of political arithmetic and statistics, and which are a part of the foundation of the science of political economy. The numbers of the people, the number of births, marriages, and deaths, the proportion of children who are reared to maturity, the distribution of the people according to the occupations and castes, and especially according to the great divisions of agricultural and manufacturing, and the relative state of these circumstances at different periods, which can only be ascertained by permanent tables,—are the basis of this important part of knowledge. No tables of political arithmetic have yet been made public from any tropical country. I need not expatiate on the information which such tables would be likely to afford. I shall mention only as an example of their value, that they must lead to a decisive solution of the problems with respect to the influence of polygamy on population, and the supposed origin of that practice in the disproportioned number of the sexes. But in a country where every part of the system of manners and institutions differs from those of Europe, it is impossible to foresee the extent and variety of the new results which so accurate survey might present to us.

These inquiries are naturally followed by those which regard the subsistence of the people, the origin and distribution of public wealth, the wages of every kind of labour, from the rudest to the most refined, the price of commodities, and especially of provisions, which necessarily regulates that of all others, the modes of the tenure and occupation of land, the profits of trade, the usual and extraordinary rates of interest which are the price paid for the hire of money; the nature and extent of domestic commerce, every where the greatest and the most profitable, though the most difficult to be ascertained, those of foreign traffic, more easy to be determined by the accounts of exports and imports, the contributions by which the expenses of Government of charitable, learned and religious foundations are defrayed, the laws and customs which regulate all these great objects, and the fluctuation which has been observed in all or any of them at different times and under different circumstances. These are some of the points towards which I should very earnestly wish to direct the curiosity of our intelligent countrymen in India.

These inquiries have the advantage of being easy and open to all men of good sense. They do not, like antiquarian and philological researches, require great previous erudition and constant reference to extensive libraries. They require

nothing but a resolution to observe facts attentively and to relate them accurately. And whoever feels a disposition to ascend from facts to principles, will in general find sufficient aid to his understanding in the great work of Dr Smith, the most permanent monument of philosophical genius which our nation has produced in the present age.

They have the further advantage of being closely and intimately connected with the professional pursuits and public duties of every Englishman who fills a civil office in the country—they form the very science of administration. One of the first requisites to the right administration of a district is the knowledge of its population, industry, and wealth. A magistrate ought to know the condition of the country which he superintends, a collector ought to understand its revenue, a commercial resident ought to be thoroughly acquainted with its commerce. We only desire that a part of the knowledge which they ought to possess should be communicated to the world.

I will not pretend to affirm that no part of this knowledge ought to be confined to Government. I am not so intoxicated by philosophical prejudice as to maintain that the safety of a state is to be endangered for the gratification of scientific curiosity. Though I am far from thinking that this is the department in which secrecy is most useful yet I do not persue to exclude it. But let it be remembered that whatever information is thus confined to a Government may for all purposes of science be supposed not to exist. As long as the secrecy is thought important it is of course shut up from most of those who could turn it to best account and when it ceases to be guarded with jealousy it is as effectually secured from all useful examination by the mass of official lumber under which it is usually buried. For this reason after a very short time it is as much lost to the Government itself as it is to the public. A transient curiosity or the necessity of illustrating some temporary matter may induce a public officer to dig for knowledge under the heaps of rubbish that encumber his office. But I have myself known intelligent public officers content themselves with the very inferior information contained in printed books while their shelves groaned under the weight of MSS which would be more instructive if they could be read. Further it must be observed that publication is always the best security to a government that they are not deceived by the reports of their servants and where these servants act at a distance the importance of such a security for their veracity is very great. For the truth of a manuscript report they never can have a better warrant than the honesty of one servant who prepares it and of another who examines it. But for the truth of

all long uncontested narratives of important facts in printed accounts, published in countries where they may be contradicted, we have the silent testimony of every man who might be promoted by interest, prejudice, or humour, to dispute them if they were not true

I have already said that all communications merely made to Government are lost to science, while on the other hand, perhaps, the knowledge communicated to the public is that of which a Government may most easily avail itself, and on which it may most securely rely. This loss to science is very great, for the principles of political economy have been investigated in Europe, and the application of them to such a country as India must be one of the most curious tests which could be contrived of their truth and universal operation. Every thing here is new, and if they are found here also to be the true principles of natural subsistence and wealth, it will be no longer possible to dispute that they are the general laws which every where govern this important part of the movements of the social machine

It has been lately observed, that 'if the various states of Europe kept and published annually an exact account of their population, noting carefully in a second column the exact age at which the children die, the second column would show the relative merit of the governments and the comparative happiness of their subjects. A simple arithmetical statement would then perhaps be more conclusive than all the arguments which could be produced. I agree with the ingenious writers who have suggested this idea, and I think it must appear perfectly evident that the number of children reared to maturity must be among the tests of the happiness of a society though the number of children born cannot be so considered, and is often the companion and one of the causes of public misery. It may be affirmed without the risk of exaggeration that every accurate composition of the state of different countries at the same time or of the same country at different times is an approach to that state of things in which the manifest palpable interest of every government will be the prosperity of its subjects which never has been and which never will be advanced by any other means than those of humanity and justice. The prevalence of justice would not indeed be universally ensured by such a conviction for bad governments as well as bad men as often act against their own obvious interest as against that of others but the chances of tyranny must be diminished when tyrants are compelled to see that it is folly. In the mean time the ascertainment of every new fact the discovery of every new principle and even the diffusion of principles known before, add to that great body of slowly and reasonably

formed public opinion, which however weak at first, must at last with a gentle and scarcely sensible coercion compel every government to pursue its own real interest.

This knowledge is a control on subordinate agents for Government, as well a control on Government for their subjects. And it is one of those which has not the slightest tendency to produce tumult or convulsion. On the contrary, nothing more clearly evinces the necessity of that firm protecting power by which alone order can be secured. The security of the governed cannot exist without the security of the governors.

Lastly, of all kinds of knowledge, political economy has the greatest tendency to promote quiet and safe improvement in the general condition of mankind, because it shows that improvement is the interest of the government and that stability is the interest of the people. The extraordinary and unfortunate events of our times have indeed damped the sanguine hopes of good men, and filled them with doubt and fear. But in all possible causes the counsels of this science are at least safe. They are adapted to all forms of government; they require only a wise and just administration. They require, as the first principle of all prosperity, that perfect security of persons and property which can only exist where the supreme authority is stable.

On these principles, nothing can be a means of improvement which is not also a means of preservation. It is not only absurd but contradictory to speak of sacrificing the the present generation for the sake of posterity. The moral order of the world is not so disposed. It is impossible to promote the interest of future generations by any measures injurious to the present, and he who labours industriously to promote the honour, the safety, and the prosperity of his own country, by innocent and lawful means, may be assured that he is contributing probably as much as the order of nature will permit a private individual, towards the welfare of all mankind.

These hopes of improvement have survived in my breast all the calamities of our European world, and are not extinguished by that general condition of national insecurity which is the most formidable enemy of improvement. Founded on such principles, they are at least perfectly innocent. They are such as, even if they were visionary, an admirer or cultivator of letters ought to be pardoned for cherishing. Without them, literature and philosophy can claim no more than the highest rank among the amusements, and ornaments of human life. With these hopes, they assume the dignity of being part of that discipline under which the race of man is destined to

proceed to the highest degree of civilization, virtue, and happiness, of which our nature is capable

On a future occasion I may have the honour to lay before you my thoughts on the principal objects of inquiry in the geography, ancient and modern, the languages, the literature, the necessary and elegant arts, the religion, the authentic history and the antiquities of India, and on the mode in which such inquiries appear to me most likely to be conducted with success

*July 14, 1819*

*Nurbuddah*—The following is an extract of Letter dated from the Nurbuddah, June 24, 1819, which was communicated to us yesterday.

'The ohango which has taken place in this part of the country is wonderful. When we first arrived, no Officer could ride far from Camp without danger of being cut down by some straggling Pindarrie. The villagers could only cultivate those fields contiguous to their villages to which they could retreat on the alarm being given from the high poles with which every village was furnished. They were subject to grievous exactions by their Government, and oppressed beyond measure by its servants.

The ryot can now cultivate at his leisure all his fields, and drive out his cattle to graze without fear of the Pindarries, he sows with a well founded expectation of reaping—and should his speculation prove lucrative he is not under the necessity of burying his cash, but may employ it in purchasing the conveniences of life, his wife and daughter are no longer liable to be forced away from him to gratify the lust of any rich libertine nor is he in danger of having his head taken off for remonstrating. Our mild and just Government has substituted order and regularity for rapine and injustice.

It may be asked are the natives grateful for the change I have endeavored to describe? I think not they have no feeling of gratitude, and they no sooner feel themselves under a mild Government than they set themselves to work to take advantage of it.

The natives about here at present will hold the grain of the country, to enhance its price, there is a general combination and monopoly, this is so notorious that it is with the greatest difficulty grain can be procured for the daily

subsistence of the troops, and what little is procured, is sold at eight and a half seers of ottah per rupee. The merrick is more, but the bunneahs either will not, or cannot conform to it. The most extraordinary thing is, that the monopoly is well known to the civil authorities, but their system of kind treatment will not admit of their interference, and the consequence is, that the men often go without food, though Mann Sing (the herd man of Sonny, a town within thirty miles of us) has hoarded up enormous quantities of grain, but refuses to sell it, the scarcity having not yet amounted to a famine, in the confident hope of which, he persists in keeping his numerous grain pits closed. If we had an English mob here for a few minutes, they would soon open them for him.

July 16, 1819

### SUPPRESSION OF SUICIDE

To the Editor of the Calcutta Journal

Sir,

The suppression of Suttee, or legalised suicide, has long attracted the notice of this enlightened Government. It is now pretty generally known that no authority but that of barbarous custom can be cited in support of this humane Hindoo amusement\*. But custom is even more obligatory than law, and fears exist that to enforce the order of its abolition, military force might be necessary and that our Sepahees, being nearly all of the casts Brashminee, Katree, and Rajpoot, might refuse to carry those orders into execution. This argument has much weight and is able to be subverted by the following stubborn facts.

The inhabitants of Benares are supposed to amount to 800 000. In the year 1809 the Hindoos of this enormous city became exasperated against the Mahomedans on account of the latter having killed a cow within the precincts of this holy place. They assembled from all sides, slaughtered a hog in the Hedgah, broke the *nimbur* and trampled under foot the mutilated leaves of the Koran. The Mahomedans, infuriated at this abomination, rushed to the most sacred Temple of the town—broke a pillar supposed to have been

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\* No man that has ever attended a Suttee Bhud, is ignorant of the agonised delight it affords to the spectators and I can, if requisite furnish the arguments to prove this sacrifice unauthorised by any but British Law.

erected by some deity to mark the centre of the Earth—killed a cow—sprinkled the pillar with its blood—threw the carcass into a holy tank—and rooted up a Toolsee tree growing near the Temple! After these and many other unpardonable and mutual injuries, arms were resorted to—murders committed—and houses sacked. During the height of their phrenzy, the military, Hindoo and Mahomedan, were called in, they behaved with exemplary order, shot one man in the execution of their duty, and entirely quelled the disturbance in one or two days.

During the late disturbance at Bareilly, too recent to need description, the Sepahees, in spite of all the efforts of their Fakors, remained with one exception, faithful to their salt, and succeeded in gaining a victory, which would appear almost incredible, even if related of men fighting "pro ariset focis."

The Mohurram and Hoolce Festivals happen sometimes at the same period. Every officer of Native Infantry knows, that the riots between the two parties are continually quelled by our native soldiers. Can the command of feeling exhibited in the foregoing examples, be compared with that required in the abolition of Suttee?

I am, Sir,  
Your obedient Servant  
PHILANTHROPOS

Calcutta July 14, 1819

July 31, 1819

Nagpore—The following is an extract of a Letter from Nagpore, dated, July 12, 1819 —

"A dreadful famine exists in these provinces. The poor in the Capital are supported by the vast numbers in the employ of the Circar, constructing roads, &c. In the country the distress presses with accumulated weight upon the wretched inhabitants, who are destitute of relief. Though the season be very promising, still the difficulty of procuring seed is very great, a candy of jowarry, which in common seasons may be had for 6 rupees is now selling for 30! In consequence a great part of the cultivated land must be allowed to lie fallow for this year which will cause the quantity of grain produced, to fall far short of what is necessary for the subsistence of the people."



## NEW SYSTEM OF CONTAGION

*To the Editor of the Calcutta Journal*

Sir,

If you consider the following observations to be of as much importance as I do, to those gentlemen who are now zealously attempting to discover the cause and nature of the pestilence, which for the last two or three years has nearly depopulated many parts of the country, I request you will do me the favour to give them a place in your widely circulated Journal

It is my misfortune to be the proprietor of an Indigo Factory, situated in that part of the district of Jessore, where the epidemic denominated by professional men Cholera Morbus, committed its great ravages in 1817. It also revisited that neighbourhood again in March and April last, with almost equal violence. During these two months, the ryots were employed sowing their lands with Indigo seed

Within the last month, a large portion of the plants belonging to my Factory, as well as that in the cultivation of some of my neighbours, has from some causes or other, withered and died. We experienced heavy and continued rains for several days in the early part of June, and attributed our losses at that period to the excess of rain. The weather for some time past has been particularly fine, and favourable to the growth of Indigo but I have nevertheless the mortification to see daily fields of plant nearly approaching to a state of ripeness, fade and wither away, which only the day before looked healthy and luxuriant

These effects cannot certainly be said to arise at present from too much rain for scarcely a heavy shower has fallen for twenty days past in that part of the country. Feeling myself quite at a loss to account for so extraordinary an occurrence, I determined to consult my Gomasta, with a view to ascertain his real opinion on this important subject and to endeavour (if possible) to discover the cause of the heavy losses we are daily sustaining

It may be as well for me to give you a slight sketch of the character of this Gomasta, before I proceed to relate the result of our conversation, you will thereby perceive the degree of confidence he enjoys among the inhabitants in his neighbourhood. He is a Bramin of high cast, about fifty years of age rather robust, active, healthy, intelligent and extremely inquisitive. He has lived sixteen years as Gomasta at the Factory, where he at present resides and is considered by the

inhabitants for miles round, an "Oracle" of the first rank. He is an astronomer, and can calculate the different changes in the solar system to the greatest nicety. He is likewise an adept in the science of astrology, and is resorted to by the villagers both far and near, to expound any particular change in their fortunes, and to fix a lucky day for their departure, whenever they are about to undertake long journeys. In short, Sir, his opinion and proverbs (for he is a second Solomon) are held as sacred and as much revered, as the most approved passages in the different Shasters. He was one of the men selected by the Surgeon at Jessore, to distribute medicines for the Epidemic, which circumstance has added greatly to his celebrity. He was very successful in his practice, not more than one or two in a hundred having died among those who applied to him for relief. Their recoveries however were not attributed to the effects of the medicines they received, but to the supernatural powers of the hand which administered them.

This, Sir, is a faint outline of the character of the man to whom I applied to account for the past, and present mortality among my Indigo plants. You would, I think, have been as much astonished as myself, had you seen this personage's attitude, after I put the question to him, he drew up his head, expanded his chest, inflated his cheeks, gave five or six loud hems, and looked around with as much importance as if the fate of an empire awaited his nod, at length he commenced as follows :

'The cause, Sir, of the great losses you have sustained, and are daily experiencing among your Indigo plants, is as clear to my eye as our beautiful sun in his meridian splendour. You must recollect that at the time we were sowing our lands, the Epidemic prevailed among the ryots to an alarming extent, that it began to diminish during the period of sowing, and continued on the decline until the beginning of June, when it totally disappeared.

It is very evident therefore that the infection was communicated by the ryots in the seed and as the plants grew, its virulence came into action, in proportion as the complaint diminished among the people until the beginning of June, when it totally deserted the inhabitants and commenced its ravages without mercy among the Indigo plants, and my opinion is, that the mortality which has prevailed and is now prevailing in your Indigo fields, is caused by nothing more or less than the complaint called the true and genuine 'Cholera Morbus,' and I also predict that this disease will never more return to this part of the country after all the Indigo plants are destroyed.'

Confounded at an explanation as novel as unexpected, I remained silent, and pondering for some minutes, at last I said "You have given very clear description of your own ideas on this subject, and you may probably be correct, but I confess my powers of discrimination are so dull that I cannot perceive the analogy between the Cholera of the human subject and the Cholera (as you are pleased to term it) now raging in my fields, besides you know the symptoms the poor Chokedar had vomiting, looseness, and cramps in his legs and arms, cannot possibly be experienced by an Indigo plant" To this he made no reply, but walked out of the bungalow into an adjoining field of Indigo, in the state above described, seized one of the plants, plucked it out of the ground, and brought it with a triumphant air into my presence

'Now Sir,' he began, "if you will have the goodness to examine this (taking hold of one of the lateral branches, and extending it from the body of the plant, he exposed to view a small quantity of the watery fluid) you will I think be convinced, that an Indigo plant can be sick, although its stomach is different from that of a human being, and here (holding up the plant by the roots) is another of the symptoms, the existence of which you appear to doubt, and last of all Sir, (showing me one of the contracted branches) you will observe that this branch is as much bent up and twisted, as our Chokedars arms and legs were before he died I hope Sir he continued, I have proved to you that my opinion is confirmed by the facts I have exhibited"

Fearing I should get beyond my depth, if I proceeded further in controversy, I declared myself perfectly satisfied with his explanation of the subject and told him I would make it public

Nola Gunga,

AN INDIGO PLANTER

Jessore, July 20, 1819

## INDIGO PLANTS

To the Editor of the Calcutta Journal

Dear Sir

Observing in your Journal of the 20th instant some remarks respecting the distressed situation of the Indigo Planters in or about Jessore, I beg leave as far as it relates to myself, to furnish you with an opposite statement

I live about sixty miles N E from Jessore and can safely declare that since I became a Planter now more than

ten years, I never saw such abundant crops as at present I have four hundred pair of vats, and plants sufficient to keep them all going for two months, provided I am permitted to work them, but such are the extraordinary circumstances of this season that I do not suppose I have above fifty pair of vats now going, no water being procurable on account of the uncommon lowness of the rivers. What the result will be, rests in the womb of time. I expect to make 5000 maunds, but I have great apprehensions that from the delay of the rains this will be violent when they set fairly in, and that the river will come rushing down and in a few nights involve us all in ruin.

I understand that my neighbour Mr. Williams, has most extraordinary crops of plant, and I have no doubt, but that his Factories this year will maintain that superiority over all others which they have so long enjoyed.

### ONE OF THE BLUE FRATERNITY

*From a small Pinnacle in the River, July 21, 1819*

*August 3, 1819*

### PUBLIC NUISANCE

*To the Editor of the Calcutta Journal.*

Sir,

Pray permit me, through your Journal to remind the Committee for Improving the city of Calcutta, that independent of the Nuisance in Clive Street called Jackson's Ghaut there is another, no less offensive to the good inhabitants of Calcutta whose avocations frequently call them on board a ship the greatest thoroughfare for which is the Aramean or Beebee Rossa Ghant, for it is known by both those names, where Sir if you have occasion to pass you will be well scorched for your pains if nothing worse happens.

Would you believe it possible, that in a commercial City like this such an evil should be ever have been allowed to exist through custom. It appears originally to have been intended for a wharf, for the convenience of merchants landing and shipping their cargoes being aptly situated for such an end as leading in a direct line through the Old China Bazar into the very heart of Calcutta. It was built very spacious for that purpose as the two walls that run from Clive Street to the water side will testify but it has been encroached upon as it would seem by natives who have

hul' huts all along on either side which project so far out, that only one hackney can pass at a time, and about two persons go abreast together

Most of these native houses are blacksmith's shops, where at night, large blaring fires are continually kept up, and it seems to me a miracle they are not all entirely consumed, that they are very liable to be so, no one can deny, and how dreadful would be the conflagration in that neighbourhood, in such an event

Considering the increase of the mercantile population of Calcutta, it is a matter of surprise that so few facilities or conveniences are afforded them. With the exception of the Custom house Ghaut, there is not a commodious Ghaut where any goods can be landed without damage, although there are many places advantageously situated for that purpose. This, Sir, is really a public evil and I trust those who have the power will remedy it

Aramean Ghaut is private property and I understand was sold by an Aramean to Mr Lackersteen, whose property it now is and who receives the rents of the Blacksmith's shops here mentioned. I cannot learn how the Ghaut became the property of the Aramean—Query, if a fire broke out at this Ghaut and destroyed the property of an individual, in the neighbourhood, would not Mr Lackersteen, or the owner of the Place, be liable in an action for damages?

Among other Nuisances of Calcutta, in regard to buildings the Honorable Company's Mint stands conspicuous the effluvia daily arising from the metallic substances within, dispersing itself around, is enough to undermine the constitution of any man, however strong who lives within its reach, and I believe the Inhabitants in that neighbourhood strongly feel though they do not complain of the evil

I am Sir your obedient Servant,  
A REFORMER

Calcutta

August 3 1819

August 4 1819

## PUBLIC NUISANCE

We have authority to state in reply to the representations held forth in the Letter on Public Nuisances, which was printed in our journal of yesterday, under the signature of 'A REFORMER', that the Committee for Improving the City of Calcutta

have nothing to do with Nuisances such as those described, but that their removal should be effected by the Conservancy Department of the Police, as they arise from *illegal* encroachments on the comfort of the public, and are therefore fit grounds for indictment

The duty of the Committee for the Improvement of the City, is of divigest to the Government measures for the removal of obstacles to the health, safety, and convenence, of the Inhabitants, but the preservation of streets, wharves &c from *encroachment* belongs to the Police Magistrates. The Committee makes *new* roads, widens avenues, constructs ditches, &c, but it is the duty of the Police to see all these *preserved* to their *proper uses*, and kept in repair

This distinction should therefore be kept in view for, if it is important to be clear in the facts on which complaints are grounded it is equally so to know distinctly which branch of the municipal authority is culpable for the neglect, and to whom the application for redress should be made

August 10 1819

### NATIVE ELOQUENCE

We have on several occasions declined to exclude matter of permanent interest from our columns, in order to make room for ridiculous compositions of Native writers, who string all the hard words they can find in our Dictionaries together, and then call it *high-caste English* as one example of this species of composition may however be useful in showing how liable any thing short of absolute perfection in language is to turn the gravest subjects into ridicule and in proving to our Bible Societies at home the necessity of the most scrupulous exactness in their translations to preserve the Scriptures themselves from that fate we give place to a Letter sent to us by a writer under the signature of VERTEVI, said by him to be genuine and to have been written by one who is accounted a luminary of western learning in the eastern hemisphere

WORSHIPFUL Sir,

I hope the justness and emergency of my intention will induce you to excuse and excerate me the freedom of the following lines and clothing yourself with the garb of extortuosity be unbounded enough to the excruciating tales of my grievous woes But, excommunicating all fulsome flattery and monosyllables peregrine to the subject

I have only to acquaint you that some time ago I was fortunately acquainted with your Goodness when you was appointed at the——, but owing to my ill good fortune and much against me inside most wishes, God Almighty has given you a room in the office of——, this is my lamentation and bewailness that I could not pay my personal respects to your goodness, and Lo! this is my sentimental lore that I have to inform you of my present miserable situation (which unavoidably happened to me for the projection of my Sister's matrimony) has involved me into ponderous expenses in order to celebrate and facilitate it, which the hollowness of my economical sack however renders it unsupportable to me, without the aid of your benevolence Your Honor knows, from the vast dips you have taken into the pool of *Siloam*, and your deep dives into the bottomless pit of Hindoo Antiquities, that the matrimonial and hymenial occasions of us Hindoos are expensive and exorbitant in an equal ratio with those when we make our peregrinations into the regions of bliss and reduce our carcases into pot ashes called by the appellation of *Shradh*

In order to face and meet this expense, I have borrowed some money from a certain person, but the daily interest and principal dreads me very much by which supposition both by day and night my mind is fulgimated with uneasiness in every respect Recollect, Gentleman you will favor me with some present Do not look down upon me with the stungified moroseness of a worldly man but with the eye of compassion and heart steeled with the morbid affection of charity and consympathy, bestow on me some *yellow boys* to extricate me from the labyrinths of agglomerating embarrassments into which I have precipitated myself of my own accord, by the ceremonial expenses of my Sisterhood

I am certain this is not your *maiden attempt* to relieve the accumulated burdens of the distressed I am given to understand that your generosity and philanthropiness has been the cause of the joy and universal happiness of many poor and miserable creatures in the world Therefore I rely on your unbounded generosity you will favour me with some donation as I stood in need A proverb says

'A Friend in need is a Friend indeed  
And also

"There was a man in Dublin deed  
Like a garden full of seed"

HERVEY'S MEDITATIONS

I am Sir

Your obliging and distressed  
servant

(Signed) GOUR MOHUN CHUND

August 11, 1819

## HINTS ON NATIVE ROGUERY

To the Editor of the Calcutta Journal

Sir,

A worthy English Gentleman, who I know wishes me well, and frequently admits of my visits in a most kind manner, interrogated me at my last interview much in this way. But what is the reason that the Natives are all considered to be rogues? Every one of my acquaintance say, they are not to be depended upon. A very *who'some* assertion truly, Mr. Editor, and as I then, I hope satisfied the Querist with the answer I made, I trust it will not be deemed irrelevant if I subjoin it in defence of my Countrymen, and this the more particularly, seeing from the nature of the assertion that it is generally believed to be founded in truth.

I fired a random shot, and for illustration alone fixed upon the Custom House. Let any one, says I, look at the Native Establishment employed there the salaries they receive, the respectability of the situation, expenses incident thereto, and can he wonder that dishonesty should be resorted to to obtain what the most faithful discharge of official duty will not obtain. Take an instance. The Head Native Officer. What is his salary? Fifty rupees per month. Can a man in that (in the eyes of his Countrymen) high and respectable situation subsist upon that trifle and keep a conveyance in the bargain? Certainly not: if he has not other resources. It is very clear that when a native succeeds to one of these appointments he is very closely watched has not the power, even if he had the inclination to receive bribes. knows that his salary will not meet his expenses and being fond of adulation and respect continues holding the appointment till a press of expenses obliges him at length to make one effort to extricate himself, and that terminates most probably in his loss of office.



Choukey House which the Aumeens are themselves obliged to defray! Hircarus or Peons who run before Gentlemen's Palanqueens receive five or six Rupees per month, though they have no confidence placed in them, and are Aumeens whose cause I am now advocating, to be placed in a worse situation than they? If so, let me more aspersions be cast for

To be convinced against one's will,  
Is to hold the same opinion still

Jorasanloo,  
July 22, 1819

I am, Sir, your obedient servant,  
SIBNARAIN CHUNDER

August 13 1819

## HORRIBLE HUMAN SACRIFICE

To the Editor of the Calcutta Journal

Sir,

Returning from Chitpore on Sunday evening, about six o'clock, I observed a concourse of natives assembled on the banks of the river, a little above the Baug Bazar Ghant, and curiosity having prompted me to enquire the occasion I was informed that a Suttee was about to be celebrated

Having never witnessed the horrid spectacle of which I had heard so much, I directed my boat to proceed to the spot, for the twofold purpose of endeavouring, if possible, to prevent the wretched victim from immolating herself on the funeral pile of her husband, and in the event of interference proving ineffectual to see a ceremony which the inhabitants of a civilised country would hardly admit the existence of unless certified by the evidence of a person who had actually witnessed the scene

On arriving at the bank of the river, I immediately enquired for the Thanadar of the place who I found, was not on the spot but the Jemadar being present, I requested him to come on board my boat I asked him whether any licence or authority had been granted by the Magistrate, to sanction the ceremony for which I saw preparations and, if so to inform me from whom it was obtained

He replied that the usual authority or *Labookat*, had been procured from the Magistrate and that the document was in possession of the Thanadar I requested him to send

for it, which he did, but an answer was returned by the Thanadar, that compliance with my application was deemed unnecessary. I then asked the *Jemadar* whether he was certain that the sacrifice about to be made was voluntary, and whether any interference might not operate to prevent it, he answered, that it was the wish of the widow to burn with the body of her deceased husband, and that any effort to prevent it, would prove unavailing, as the measure was sanctioned by the usual authority

During the conversation I observed preparations for the erection of the pile going on with great activity, it was constructed of alternate layers of firewood straw, and dry bamboo twigs. In a few minutes I noticed a poor, decrepid, wretched looking old woman, apparently more dead than alive, and probably upwards of 60 years of age, borne down to the river in the arms of another woman, surrounded by two or three men, who, I was given to understand, were relatives of the miserable creature

On arrival at the edge of the river, some pots of water were thrown over the head of the woman, and a bunch of leaves placed in her hand, which she appeared to be almost without strength to support, and, after this operation, she was stripped of a few ornaments. A parcel of wooden combs were stuck in her hair, and her apparel being changed, she was conveyed towards the pile on which the body of her husband lay extended

On reaching the pile, she was released from the arms of the woman, who had hitherto supported her, and hustled round it three or four times amidst the vociferations of the multitude, and then, with the aid of the ruffians that surrounded her, she mounted the pile on which she reclined in a state apparently as insensate as the dead body of her husband. At this interval I observed one of the most active of the attendants, fasten her with a cord to the body of the deceased and instantly a quantity of straw, dry bamboos, and fire wood were thrown over the victim of this disgraceful scene, sufficient to prevent her moving or extricating herself from her dreadful situation, had she been so inclined. A long bamboo was then laid across the whole, no doubt, with a view to prevent resistance had any been practicable, but which on this occasion appeared superfluous. In two minutes, the whole was enveloped in smoke and flames, and the work of destruction was complete

I turned from this diabolical scene with sentiments of horror and disgust which I can hardly find words to express, lamenting that such should be tolerated under the humane

sway of a British Government, satisfied that if those in power had been witnesses of the shocking exhibition, greater efforts would be made to subvert a practice that well timed interference might do much to check, and in time perhaps entirely extirpate.

On the present occasion it appeared obvious to me, that the wishes or intentions of the unfortunate woman were not consulted, and that she was hurried into eternity by a number of unfeeling monsters who assisted on the occasion, and who, in any other country, would be held guilty of wilful and deliberate murder.

Should this hasty narration of a scene so revolting to human nature, operate in any way to prevent its repetition, my end in submitting to you will be answered

Sunday, Aug. 8

Yours' obediently,  
A SUBSCRIBER

P. S.—The Jamadar's name is Mahomed Danis, and the Thesadar's name Cossinanth Mullick, of the Chitpore Tazra.

August 14, 1819

### EXPLANATION

To the Editor of the Calcutta Journal

Sir,

Having observing in your Calcutta Journal of the 1st Instant an Epistle bearing the Signature of one Gour Mohund whom I suspecting to be me I do by this inform you that it is not me some evil designer, I am in my false name and sent for publishing in your Journal

"Honor and shame from no Condition rise  
'Act well your part and there all the honor lies"

SHAKESPEARE'S HAMLET;

The 12th of August, 1819

Sir,

I am Sir,  
Your Great Obedient Servant  
GOUR MOHUND  
Writer in the Court of Justice

Please to publish the above in your Journal

August 27, 1819

## COLLEGE OF FORT WILLIAM

August 19, 1819.

### PUBLIC DISPUTATIONS

On Thursday the 19th instant, being the day appointed by His Excellency The Most Noble The Marquis of Hastings, for the Public Disputations in the Oriental Languages, the President and Members of the College Council the Officers, Professors and Students of the College, met at 10 o'clock in the forenoon, at the Government House, where the Honorable the Chief Justice, the Right Honorable the Lord Bishop of Calcutta, the Honorable George Dowdeswell, the Honorable James Stuart, and the Honorable John Adam, Members of the Supreme Council and the Honorable Sir Francis Macnaghten, Judge of the Supreme Court, with Major General Wood, and many of the Civil and Military Officers at the Presidency, and others of the principal European Inhabitants of Calcutta, as well as some respectable Natives were also assembled

To Marchioness of Hastings, Lady Macnaghten Lady D Oily, Mrs Middleton, Mrs Wood Mrs Udny, and several other Ladies of the Settlement likewise honored the College with their presence

Soon after 10 o'clock the Most Noble the Visitor, attended by the Officers of His Excellency's Suite entered the room where the Disputations were to be held When the Visitor had taken his seat the Disputations commenced in the following order —

#### *First — Persian*

*Position* — An eminent superiority of the literary compositions of the Western Ancients over those of Asiatic Writers, will be found in the purity and elegance of the former, when contrasted with the glare of figurative exaggeration of the latter

Respondent,  
First Opponent,  
Second Opponent  
Moderator,

Mr C Lambay  
Mr B H Hodgson  
Mr W Page  
Lieut D Bryce

#### *Second — Hindoostanee*

*Position* — A translation of the popular works of Europe into the colloquial languages of Hindoostan would tend to

expand the minds of the Natives and facilitate the extension of Civilisation and Science

Respondent,  
First Opponent,  
Second Opponent  
Moderator.

Mr W Page  
Mr E Dury  
Mr J. C Brown  
Maj J W Taylor.

### *Third —Bengalee*

*Position*—The Bengalee language merits assiduous cultivation not only from its utility in business, but from its conciseness of expression and elegance of style which render it highly applicable to literary composition

Respondent,  
First Opponent  
Second Opponent  
Moderator.

Mr. W R Clarke  
Mr B H Hodgson  
Mr J. Hunter  
Rev Dr W Carey

### *Fourth —Sanskrit.*

*Position*—The Sanskrit language, though at present shut up in the Libraries of the Brahmins, and appropriated solely to the records of Religion and Literature, was probably once current over most of the Oriental World

Respondent  
First Opponent  
Moderator.

Mr A Groto  
Mr W R Clarke  
Rev Dr W Carey

When the Disputations were concluded the President of the College Council presented to the Most Noble the Visitor the several Students of the College who were entitled to receive Degrees of Honor Medals of Merit or other Honorary rewards, adjudged to them at the Public Examination held in June, and read the Certificates granted by the Council of the College to each Student about to leave the College

The Visitor presented to each Student entitled to receive a Degree of Honor the usual Diploma inscribed on Vellum, and at the same time expressed the satisfaction which he felt at conferring it

The Prizes and Medals which had been awarded to the several Students were also distributed to them respectively; after which His Excellency the Visitor delivered the following Discourse

*Gentlemen of the College of Fort William.*

It is with gratification, though not altogether unqualified, that I meet you on the present occasion. The deductions from my satisfaction are not indeed weighty still they are such as I feel bound to express.

The Returns of the late Examination do not exhibit the extraordinary display of acquirements, which has done honor to the College of Fort William at many of our former anniversaries.

The Honorary rewards distributed on the present occasion are fewer in number than those of even the last year, which I was forced to complain of as inferior to any preceding year in its product of eminent learning.

I turn from this unsatisfactory view of the result of the Examination, to remark on the other hand, with great pleasure, that of twenty six Civil Students who have been examined, no less than eighteen have been found qualified to discharge the duties of the Public Service by a competent proficiency in two of the languages taught in the College.

Of these one Student, Mr William Raikes Clarke has qualified himself in less than five months, three Mr Lindsay, Mr Hodgson, and Mr Simson, in nine, and two Mr Page and Mr Barlow in ten.

In this view of the Subject the aggregate proportion of qualification for the Public Service yielded by the College this year, seems inferior only to the produce of 1816 which in this respect appears to have been singularly distinguished beyond other years.

I am happy to have it in my power to remark that the attendance of the Students at the Lectures has been more regular during the past Term than it had been during many former Terms, and to this amendment must in great measure be attributed, a success in the present year extensive if not strikingly brilliant.

I have also much gratification in noticing those instances of individual merit which the reports of the College have brought under my inspection.

Among the Students reported qualified for the Public Service Mr Hodgson by his general proficiency stands first. After having been attached to the Institution for the short period of nine months he has obtained a Degree of Honor for high proficiency in the Bengalee and a Medal of Merit for rapid and considerable progress in Persian. He holds the

rank of Second Scholar in Persian, and Second in Bengalee. It does not take from Mr Hodgson's merit to observe that on his admission into the College, his acquirements in Bangalee and Persian were already considerable

Mr Page is the second Student in the order of general proficiency. Two Medals of Merit have been awarded to him for diligent application and rapid progress in the Persian and Hindoostanee languages, in the latter of which he stands first, and in the former, on a level with Mr Hodgson. His knowledge of those languages appears to have been acquired almost entirely at the College of Fort William since August last, at which period he entered the Institution.

Mr Lindsay is ranked the third in the list of General proficiency and stands at the head of the Persian Class. He was admitted into the College subsequently to Mr Hodgson and Mr Page, and after having been attached to it little more than two months, obtained a Medal of Merit for progress in the Persian language. To the honor of Haylebury College be it mentioned, that when Mr Lindsay joined the College of Fort William, he was superior to any Persian scholar in the latter. It is doubly praiseworthy in Mr Lindsay that he brought so much knowledge with him and that he has been able to keep his place with competitors of more than common talent. He has also obtained a Medal of Merit for rapid progress in the Hindoostanee language, in which he is the fourth Scholar.

Mr Clarke, who holds the fourth place in the General list stands first of the Students of Bengalee, and has attained a Degree of Honor in that language. He has also acquired considerable proficiency in Sanskrit and is the second Scholar in that tongue. Mr Clarke's progress in the short period, little more than four months during which he has been attached to the College of Fort William has been rapid and honorable, and it is alike creditable to him and to the Sister Institution of Haylebury, that he brought with him from England a considerable portion of his knowledge of the Bengalee language.

Mr Simson the fifth on the general list, has distinguished himself by rapid and considerable progress in Persian and Hindoostanee, and has obtained Medals of Merit in both languages.

Mr Grote who was admitted only in January last, and is not yet reported qualified for the Public Service, has gained great credit by distinguished progress in Bengalee, in which language he has obtained a Medal of Merit, and by great proficiency in Sanskrit in which he is the first Scholar.

Two Medals of Merit have been assigned to Mr Thomas Temple Blackburn for superior specimens of Penmanship in Persian and Nagree Characters and a Medal of Merit to Mr Garrett, and one to Lieutenant Fulcher, the only Military Student at the College, for a similar distinction in Penmanship in the Persian Character

I am sorry to find it incumbent on me to mention, that two Students, Mr Malony and Mr Stanforth have this year suffered the disgrace of removal from College and that Mr Walter Blackburn and Mr Henry Smith, are reported as having exposed themselves to a similar penalty

There is another Student whose conduct has not been creditable, but whom I forbear indicating more distinctly, in the hope that his future amendment may justify this mark of lenity

The only Degrees of Honor conferred this year are two both for proficiency in the Bengalee language The number last year was four, all in the Bengalee language So that in two successive years no Degree of Honor has been conferred, either in Persian or Hindoostanee or in any other language than Bengalee

I am at a loss to account for this undue preference to the Provincial language of Bengal at the sacrifice of those more extensively useful languages the Persian and Hindoostanee

I am apprehensive that the name of the language must mislead the Students at the preparatory College of Hayleybury, destined for the Bengal Presidency under an erroneous supposition that because they are appointed to Bengal, the language of the Province is the one which they should take the greatest pain to acquire

A short experience in this Country Gentlemen, will show you that they have done wrong who have neglected the study of the Persian and Hindoostanee languages in order to devote their principal attention to the Bengalee

I trust that you will not misunderstand me, nor suppose that I undervalue a knowledge of the Bengalee language

To those who serve in the Province of Bengal, it is indispensable as a qualification but Persian and Hindoostanee are not less necessary even in Bengal.

Such therefore as wish to obtain employment in Bengal but without relinquishing the honorable eminence of being qualified for employment in every part generally of the territories under this Presidency, should endeavour obtain a competent knowledge of Persian Hindoostanee and Bengalee



They again who wish preferably to be employed in the Provinces beyond Bengal Proper, should understand, that if they confine themselves to the study of two languages the Persian and Hindoostanee are those which they will find most generally useful, the Hindoostanee for colloquial purposes the Persian for correspondence and business conducted in writing

While on this subject I must say a word respecting the study of the Arabic and Sanskrit languages These hold the highest rank in erudition and those Students who propose to profit by this Institution in order to obtain great acquirements in Oriental Literature, or with a view to arrive at a more radical knowledge of Persian Hindoostanee and Bengallee and the other languages of India, will do well to apply themselves to Arabic and Sanskrit Those on the other hand whose object is to qualify themselves as speedily as possible for the ordinary duties of the Public Service and to quit the College as soon as they be reported qualified will accomplish their object in the best manner by directing their principal attention to Persian Hindoostanee and Bengallee reserving the venerable but less immediately needed languages of Arabic and Sanskrit for future Study

I regret to see that of the Honorary Rewards of this year so many have been adjudged for the art of Penmanship to Gentlemen who do not appear in other respects to have obtained any distinguished eminence in the knowledge of the languages The art of ready writing when combined with a knowledge of the languages is invaluable and even in these days when knowledge of the languages is extensively diffused will confer marked distinction on its possessor will always prove of the greatest advantage and comfort to himself and may be productive in particular emergencies of material benefit to the State But I would wish you Gentlemen of the College of Fort William to remember, that mere Penmanship that is the drawing or painting of elegant letters without an adequate knowledge of the language is not alone a worthy object of attainment and that when Honorary Rewards were instituted for this art it was with a view to encourage not the more dexterity of the Pen but an accurate knowledge of the language for useful purposes which cannot be said to be attained, without the talent of ready writing be connected with that of composing

I cannot conclude this review of the proceedings of the past year without offering to the Gentlemen of the College Council and the Officers of the College my warmest thanks for their zealous and honorable exertions

I much fear that we are about to lose the services of Doctor Lumsden the distinguished Professor in the Arabic

and Persian languages, and one of the chief ornaments and supports of the College from its foundation. He has quitted us on leave of absence, and probably will not resume the Professor's Chair, his health being much impaired by his valuable labors in the Institution, but in the hope of his possible return, I will not now anticipate the period of his final departure.

In the course of this year a valuable donation of Books on Scandinavian Literature has been received into the College Library from the University of Copenhagen, in return for a collection of Oriental Works, presented by this Government in the name of the Honorable Company. The Managers of the Danish University and the Commissioners for its Library have expressed themselves in the warmest terms of acknowledgment for the present we sent them, and have signified a strong desire to promote an intercourse between the two Institutions, for which there is a corresponding inclination on our part.

I am most happy to have it in my power to announce that a Sanskrit and English Dictionary by the distinguished Scholar, Mr Wilson, is completed, and will issue from the Press in the course of a few weeks. This work, which is the translation of an extensive compilation prepared by learned Natives for the use of the College, comprehends the whole body of words to be found in the Original Dictionaries yet extant, to which particular reference is made under each term extracted from them. It also contains the radicals of the Sanskrit language, which are uniformly omitted in the Original Works, as being the subject of separate collections, and it comprehends many other additions that will no doubt prove highly useful to the Sanskrit Student, by whom the want of such elementary aid has long been sensibly felt. The appearance of this Dictionary forms an important event in the cultivation of a very ancient and interesting language, and adds another national claim to the thanks of the Literary World, to whom the successful labours of the Company's Servants in India have made that language accessible and known. To Mr Wilson we are under the greatest obligations for giving to us so important and valuable a work.

Mr Sutherland of the Civil Service, a Gentleman distinguished in the annals of our College, is about to publish English translations, from the Original Sanskrit, of the Duttaka Meemansa and the Duttaka Chundrika two esteemed Treatises on the Hindoo Law of Adoption, to which the Translator has added numerous notes, illustrative and explanatory, and a brief synopsis of the Law. Mr Sutherland has

pursued the study of Sanskrit since he quitted the Institution, and is an example, Gentlemen, worthy of imitation

Captain Roobuck is adding to our stock of Hindoostanee knowledge, by preparing for publication a third edition of his English and Hindoostanee Naval Dictionary and Grammar, greatly augmented and improved since its first appearance in 1811, especially by the addition of a Hindoostanee and English Dictionary.

In addressing to you, Gentlemen who are about to enter the Public Service, a few words of advice and exhortation, I indulge a feeling which might not misbecome paternal interest. I look to your career with earnest solicitude, though with comfortable augury. The first situations you will occupy will be of a subordinate character, but the lowest offices in the service to which you belong are of importance, and are attended by duties of considerable responsibility. It may, however, fall to the lot of any of you to be employed at an early period in stations of elevated description. In no other part of the world do duties of such high trust devolve on such young men. You will have a large population looking up to you for justice and protection. You will have the rights and interests of your Government and the prosperity and happiness of its subjects committed to your charge. With such duties before you, you will readily see that a knowledge of the Native languages is not the only qualification required of you. You will have to exercise temper, judgment, and perfect impartiality, together with zeal and devotion to Public business. You are called on to love and cherish the people under you,—to enter into their feelings, pay attention to their peculiarities, and view with gentle charity their prejudices and weaknesses.

The eyes of Government will be upon you yet I depend on your own spontaneous honorable impulses, much more than on any effect of our superintendence.

Every well ordered mind must be conscious that where Providence has bestowed Sway, it has attached deep and inseparable conditions to the Boon. The sacred duty of promoting the welfare of those over whom rule, if exercised will be acknowledged by all. But there may be peculiarity of circumstances which will give to that duty a more than ordinary claim. Such circumstances do distinguish our position in this country. Our domination is altogether unprecedented in its nature. History records nothing parallel to it. Britain holds here an immense empire not by national force, but by the confidence which the most energetic and intelligent portion of the Native population reposes in us. We have attained this height of power, not through plan, not through forecast, but

from the result of various unprovoked and unexpected contests, the issue of every one of which was rendered favorable to us by the fidelity of Natives in our employ and the advantageous prepossession which the inhabitants in general entertained respecting us. While we bless the Bounty of Heaven for these successes, our gratitude ought to be sincere towards a people whose reliance on our justice made them in spite of habitual prejudices connect their own comfort with the advancement of our dominion. Superadded to the generally recognised demands of the attention to the happiness of the governed, we have the special bond of justifying that opinion which so decisively facilitated the extension and stability of our interests, and since the extraordinary elevation of this fabric of power must attract the wondering gaze of the world we have to remember that we are thence only the more under observation as to the tone in which we act for our country. It is not the character of us petty individuals that is at stake. It is Britain that stands responsible to mankind for the mode in which this unexampled preponderance shall be used and we have the proud but awful sensation that our Country's renown is so far committed to us. There is no one of you, young men who will not have, even at your outset, an active part in the discharge of this vast obligation. Fashion your spirits to the situation. You ought to go forth with parental dispositions towards the Natives. Contemplate the superiority of your own acquirements as only prescribing the allowance which should be made for those destitute of similar advantages you will have to deal with a community unhappily demoralized and debased in a considerable degree. If you will reflect that this is the consequence of their having been degraded by vicious and tyrannical Governments it will strike you that the remedy is to habituate them to a different influence. You will be sensible that patience kindness of manner, and lenity of procedure will operate towards reclaiming them still more than even equity which if dry and repulsive will work but little on the feeling of such a population. Be the protectors the consolers the cheerers, of those around you. There has been a Cleveland. Imitate him.

O! you, Gentlemen who have done your utmost in the College to qualify yourselves for the Public Service it may be fairly presumed that the applause of your own conscience has already taught you the happiness arising from a faithful discharge of duty and that there is no danger of any deviation from the meritorious path you have hitherto pursued—Proceed and prosper. An approving Government will not overlook your toils or neglect to reward your services, and I trust that success will crown endeavours.

and that your names will be enrolled in the number of those who do honor to the service to which they belong

Each of you will have more or less the means of promoting the measure most important towards the general improvement of the Natives I mean the dissemination or Instruction among them by the establishment and encouragement of Schools I therefore recommend this object earnestly to your active attention Caution must be used in the prosecution of it not revolt the prejudices of the Natives by controversial arguments against their notions Until the universal principles of morality, open the minds of the rising generation, enable them to exert their reason, and obnoxious customs will silently die away before the light diffused By this simple prudence you will avoid exciting any jealousies which would obstruct your beneficent purpose. It is high satisfaction to me to inform you that the persons whom I sent to establish Schools in Raypootana have met the most cordial countenance When they had explained to the principal men the nature and extent of their object, showing that it did not in any degree interfere with the habits and persuasions of the people the project was received with fervour and it was professed that there was no other mode in which the British Government could have so strongly testified its anxiety for the welfare of those liberated countries

Those Gentlemen who must be sensible that they have neglected to avail themselves of the advantages of the College may yet indulge in the consolation that the door is open for improvement Let them make amends for past idleness by application to the duties of their respective Offices It is in their power to retrieve the past and still to distinguish themselves so as to gain honour as Public Servants

You Gentlemen who remain attached to the College have before you at no distant period I hope the same prospects that I have been pointing out to your companions now quitting us, and you cannot think too much of the importance of the duties which await you in the employ of the State In the meantime your principal attention should be devoted to the means now in your reach of qualifying yourselves by an adequate knowledge of the languages The character of the College is at present confined to your hands and I trust that you are determined to make the coming year brilliant and distinguished in our annals as well as honorable to yourselves

August 29, 1819

## ANOTHER SACRIFICE

To the Editor of the Calcutta Journal

Sir,

I am concerned to state the recent recurrence at this Station of one of those terrific instances of fanaticism, which although they are, (as far as I can learn) unauthorised by any positive tenets of their religion, are too frequent among the natives of this benighted country, I allude to the ceremony of a *Suttee Bhud*

I persued with inexpressible delight, a Letter inserted in your Journal of the 16th ultimo, signed "PHILANTHROPOS" hoping it might attract the attention of those, who, if the assertion made in a note to that Letter be correct, tho't "the Sacrifice is unauthorized by any bnt British Law" have I trust the power, and I should for the honor of humanity, have expected the will, to curb so prejudicial and terrific a practice

In the present instance I personally attended the dreadful ceremony I now bring to your notice, in the hope of witnessing and if necessary assisting at, any endeavour that might be made on the part of the European power, to persuade the deluded victim from such useles sacrifice, but, great was my astonishment and disappointment, to find no effort whatever made by those whose "words might have weight" \*

Only one European spectator besides myself was present! From what I saw of the transaction after the corpse of the husband, and the destined victim, had arrived at the edge of the Ganges, I am persuaded in my own mind, that deleterious drugs had been previously used, and were subsequently repeated, to reduce the unfortunate woman to a state of apathy, which, added to the noise of their gongs and cries and shouts of the Bramins, should deprive her of all energy to attempt an escape on the first suffocating and painful attacks of smoke and flame

I expect it will be said, that it is impossible to preserve human life against the will of the possessor, and that neither power nor ability can devise effectnal remedies for self murder, or a barbarous fanaticism, yet, however unhappily

\* 'The poor mans advice has no weight and his words are not heard'

true this may be, I think *public* exhibitions of self destruction might, and should be checked, to prevent that callousity of mental feeling which naturally attends their frequency

The wretch who has danced "with delight" round a Suttee, will, should passion or interest incite him, be equally hardened to the perpetration of murder on his master or his friend!—at least the fear of punishment, not the detestation of cruelty, is his only restraint

Mirzapore, Aug 16, 1819.

A SUBSCRIBER

Aug 31, 1819

### PROSPECTUS

Of a new Calcutta Hindoostanee Dictionary of common Corruptions and vulgar Phrases, with Jargon Dialogues, of great use in Calcutta, and the Mofussil

*To the Editor of the Calcutta Journal*

Sir,

Every rational man, who has had any intercourse with the natives of Calcutta, must lament the want of a Vulgar Anglo, Hindoostanee Dictionary, or a Dictionary of the Vulgar Tongue, I mean a Dictionary, including all the vulgarisms, barbarisms, "corruption of ignorance and caprices of innovation," which debase and vilify, that once beautiful Tongue, so very justly and emphatically stiled, **THE GRAND POPULAR LANGUAGE OF INDIA**

This may appear a singular undertaking, but will any man deny, that it is a useful one? Will any man deny, that the language, or rather *Lingo*, now current in Calcutta, among the Sircars and *Sablog*, is any thing but mere cant and gibberish, composed of Arabic Persian, Sanscrit, Malay, Dutch, Portuguese, English French, Italian and Spanish as well as all the Dialects of the Dukhin corrupted curtailed, and amalgamated with the pure Hinduee, in such a manner as to bid defiance to all grace and grammar This is a serious truth, and sorry am I that it is true

How the corruptions were brought about I cannot positively say, but that Hadley and Fergusson and such like unqualified poachers in the field of Hindoostanee Philology, had a hand in it, there can be little doubt Doctor John Borthwick Gilchrist, that luminary of Eastern learning, and author of the English and Hindoostanee Dictionary, and other works of great utility to the Honorable East India Company's Servants,

Civil and Military, sufficiently exposed their Tom Thumb, Catch-penny productions, which bad as they were, he proved to be stolen from his own Witness for instance, the word *Slut*, \* which Hadley had appropriated to himself, and which the learned Philologist justly and feelingly laments,—“as a melancholy proof of his want of gratitude and candour”

But what could one man do against a host of Goths and Barbarians? The brazen age had commenced, and corruptious upon corruptious continued to pour in, till at last the language was inundated, and converted into a swamp, out of which sprung those rank Polyglot weeds, which have now almost choked it

This gipsey jargon however, such as it is must be acquired, if we wish either to understand the natives of Calcutta, or be understood by them, for it happens oddly enough, that they pick up industriously *all foreign corruptious* and add them to their own, and by attempting to speak English, make use of almost as barbarous Hindoostanee as ourselves This repeat must be learnt It is so vain to think you will make yourself understood by speaking what is generally called COLLEGE LANGUAGE, or pure OORDOO

That may pass up the Country, but it will not pass in Calcutta The Colloquial Hindoostanee of these parts is a quite different *Dialect*, generally half, and sometimes two thirds English, not pure English, but English corrupted, either by ourselves, to make it intelligible to the natives, or by the natives to naturalize it with their own, for instance a Calcutta Native jargonist, if he has occasion to make use of the words *breeches*, *beefsteak* &c invariably converts them into *birgis*, *beefsteekhee*, *bukus*, &c and we with equal readiness change *booe* into *boy* *buncea* into *bunyan*, *Dalee* into *Dolly*, &c These corruptions to be sure are frequently justifiable, for as few of the Hindoo Inhabitants wear *breeches*, or eat *beefsteaks*, they have no words to express them, and must therefore pronounce them as well as they can

The same or nearly the same apology may be made for ourselves, when we substitute *baxes* for *bukshish* —*Hocknock* for *hugnahug* —*Cally paw* for *Khuleesee* &c. for we endeavour to reduce the foreign sound to one familiar to us

A good specimen of these corruptions will be found in the Stranger's East India Guide to the grand Popular Language of India, improperly called Moors, by the author of the Hindoostanee Dictionary Grammar &c This, with the learned author's permission, I propose to make the ground work of my Dictionary



The collection indeed is small, not exceeding more than 300 words, whereas my DICTIONARY will contain as many thousand.

Thus, I trust, will turn out to be the most useful, and the best Dictionary of the *Vulgar*, or JARGON-HINDOSTANEE extant. It will include all the words and phrases in the Stranger's East India Guide by Dr. John Borthwick Gilchrist,—as also in the works of Hadley and Fergusson, together with many words and terms corrupted from the Arabic, Persian, Sanscrit, English, Greek, Latin, Spanish, French, Italian and Portuguese, with a Scheme or Grammar of the Corruptions prefixed, to which will be added an Appendix containing Short Dialogues in the Vulgar Tongue, very useful to the Honorable Company's Civil and Military Servants, as well in Calcutta as in the Mufussil &c.

The following may serve as slight Specimen of the Dialogues, in the usual preposterous system of Orthography employed in general by the Jargonists.

## DIALOGUES.

### *English.*

Pray be silent  
 Khidmutgar bring the  
 box of wafers from  
 the desk  
 You Gardner bring some  
 vegetable  
 Order a bottle of  
 champagne  
 My friend, I fear you  
 exaggerate  
 Will you lend me 1000 Rs. ?  
 The mangoe fish are not  
 fresh, do you hear ?  
 Give me some parsley  
 The horse is sick  
 You may now retire

### *Calcutta Hindoostanee.*

Chup, yon soor.  
 Kis-my-gar, hakis ko wepur  
 dekus ee low.  
 Ynu Molly, dolly low.  
 .. Hookum kuro ek bowttul  
 simpkeen  
 Joot, yon d—d soor.  
 \*\*\* Hunjar roopy hum ko denga ?  
 Mungoo pia bo kurta you,  
 soono ?  
 Peeter sally de  
 Gora sick-man hy.  
 Jow jehanum

Having now explained the plan of my proposed work, I have only to hope that no man will envy me the task I have undertaken, I am not conscious that I trespass on any man's labours and I trust that no one will trespass on mine. I labour for the public good, and expect no other recompence for my labours. If the judicious and learned but

applaud, I care not for the sneers of the supercilious—I know I am an humble drudge, a mere pioneer in the road of literature, and that my duty in this particular department is not to clear away rubbish, but to add to it, *Hoc opus, hic labor est*—A mighty labor indeed, but it shall be performed

Chandny Chock,  
Aug 30, 1819

Your's  
AN OLD INHABITANT OF  
CALCUTTA.

September 1, 1819

### PAPER OF THE PUBLIC

Offensive and mortifying as our assumption of this proud title has been to our contemporaries, whose accusations have rung the changes of "arrogance,"—"folly,"—"stupidity,"—and even "sycophancy"—against us in one dull and unavailing round, we still glory in evoking *that* triumph of freedom over slavery, unshaken principle over time serving equivocation, which the public Press of India has recently obtained, and we are still zealous to maintain, against all the envious revilings of those who oppose instead of facilitating the progress of truth and sound doctrine, the flattering distinction which the Indian Public has shown to our labours from their first infant efforts to the present hour

It is with this feeling, that we have recently directed our attention to a removal of the hitherto insurmountable obstacles which have impeded an extensive circulation of Public Journals generally through the interior of India

It cannot be denied that in proportion as men are distant from the great sources of general and public intelligence, their anxiety to obtain information of what is going on in the great world from which they are separated, is increased since there are no verbal channels through which they can become acquainted with public events, as is the case in large cities or stations, but every thing must come to them through correspondence or the Press and the difficulty, not to say impossibility in some cases, of procuring books renders it indispensable, if they would keep up their knowledge of public matters or of the general progress of human affairs that they should be provided with Newspapers, the only channel through which such information can, to any extent at least, be constantly conveyed.

It happens, however, that the enormous charge of Postage on Newspapers, presses most heavily on the very class of persons to whom they are most necessary, and at the distant stations amounts to a prohibition of that enjoyment altogether, the Postage being frequently more than three times the established price of Paper itself, while those who are at and near the Presidency, bear no share of the burthen

Our readers are aware, that the principal cause of the wide circulation of the public Newspapers in England, is, that in consequence of their paying the stamp duty before issue, they are transmitted to every part of the kingdom free of Postage, and rendered at exactly the same price in town and country, however near or however remote

The consequence of this is, an immense issue, which alone enables the Proprietors of such Papers to render them at so cheap a rate as that every person of the most ordinary class may become acquainted with the affairs of the times, and by the increase of his knowledge add the weight of his influence to the general strength of the nation, and the good of his fellow creatures. Thus the Government, the Proprietors, and Public, are at once benefitted by this combination of advantages arising from extended circulation

Aware as we are of the high price of all the materials, and of the wages of labour required for a Printing Establishment in this country, as compared with England, and the consequent necessity of a correspondent charge for works issuing from the Press to cover their expences, which charge must, as will be easily understood, be proportioned to the number of copies issued, or of persons among whom the whole sum is to be divided, we are not desirous of seeing added to these burthens that of a *stamp duty* which would affect equally those who are permanent residents in town, and those who are constantly moving in the country

We conceive, nevertheless, that there are few Englishmen to whom the appeal should be made who would not at once see the generosity of a *slight* sacrifice on the part of those by whom the burthen of Postage is *not at all* felt, to *relieve* those on whom it presses *most heavily*

In a service like that of India where both the Civil and Military Officers of Government are likely to be removed from station to station, nothing could be so desirable as to equalize the charge on Newspapers through out every part of the *interior* at least, and as it must fall to the lot of those who are *near* at one period of their service to be *distant* at another, all would in turn share the benefit of such a principle

The mercantile community of Calcutta, and those who from not being in the Honorable Company's Service are permanent residents at the Presidency without a chance of their ever removing into the country, form, however, so numerous a class, that they could hardly be expected to yield to such an equalization as the one spoken of, in the benefits of which they could never hope to participate

It becomes then a matter of calculation by figures, to ascertain in what manner the slight sacrifice of that portion of our readers who are at the near stations, can be applied to relieve the heavy burthen from those who are distant, and we are persuaded, that all of the former will be surprised at the easy terms on which they will have it in their power to contribute so effectually towards this desirable end, of which we shall now, with all the frankness that has hitherto marked our conduct towards them, present the details

The known liberality of the Government, and the very strong proofs that have been recently given of a desire on the part of the Supreme Authority, to remove, as far as was consistent with sound policy, every restriction that bound Indian Press, either as it fettered the expression of the public opinion, of which it was the organ, or narrowed the circulation of its labours, induced us to hope that any arrangement which could be made with the Post Office, to effect the transmission of our Journal DAILY through every part of India, even to the most remote stations, would be very readily consented to by the Government

The hope has proved to be a well founded one, and on guaranteeing the payment into the Post Office at Calcutta, of the whole sum now actually received at all the various Post Offices in the country from the circulation of our Paper, more than three times in the amount paid by any other Paper in the Settlement, we have obtained a grant of *Free Circulation* for it throughout India generally the good effect of which will be, the *CALCUTTA JOURNAL* will be now delivered at the nearest and the most remote stations, *Free of Postage* to the Subscribers, and at an equal rate of Subscription *far and near*.

The advantages of such an arrangement are too palpably evident to need to be enlarged on or pointed out in detail. The very reduced price at which it will stand the purchaser, in many cases *less than half* its former cost, its being delivered at all stations reached by the *Dawk Every Day*, its being relieved from the vexatious claims of postmen or dawk peons, for fractions and small sums to be paid on every delivery for Postage,—the removal of all difficulty about the route through which it is to be sent after persons in motion,

on account of the *accumulated charge of Postage*,—and the earlier and more abundant information that its daily circulation will enable it to convey,—are among the most prominent

All this will be effected by the arrangement which we have made and instead of seeking a *full* reimbursement of the payment of the monthly sum of our present *whole* Postage into the Post Office of Calcutta, the average of which, if taken throughout India generally, is a Rupee per single Number for every day of transmission, we are disposed ourselves to make the largest sacrifice, in redemption of our pledge, that the Calcutta Journal should establish its claim to the title of the "*PAPER OF THE PUBLIC*", not only because of the principles and doctrines which it advocated, but because also, its issna, its price, and indeed its whole economy, should be regulated by the considerations of public accommodation, reserving only to itself the punctual payment of its own establishment, and the same moderate compensation for the labours of those engaged in its management, as they had at first set out with, accounting the increase of their labours to be sufficiently repaid by the conscious and heart expanding belief of their contributing to the best employment of a number of deserving individuals, supporting dependent families, and fulfilling at the same time the high destinies of Providence in assisting to spread the light of Truth, to establish the love of Justice, to inspire the spirit of Freedom, and to disseminate widely and effectually all that is ennobling and exalting in Religion, Science Art, and general Knowledge

We are willing, we repeat, to make the *largest* sacrifice, in order to accomplish these our views with greater certainty and to still greater extent Upoo the average of a calculation made from our books, the cost of the Journal amounts in the *country* to upwards of One Rupee per Number, postage included, (the price from time immemorial of all the Weekly Papers without postage and delivered *to town*) The Engravings, the utility of which is now generally admitted, have added to this charge and at very many of the stations, not the most remote the price of the Paper including all these charges is Two Rupees per Number at some of the more remote stations, indeed, to which our Paper is regularly dispatched by Dawk as to those under the Bombay and Madras Presidencies the Postage *alone* is nearly Two Rupees per Number, and to Ceylon it is Two Rupees and Half

The sacrifice we propose to make is this —to take upon ourselves the payment of the whole sum now produced by our Paper to the Indian Post Office, and to reduce the price of Subscription throughout all the interior of India to

**TWELVE ANNAS PER NUMBER**, a sum far short of the average price of the Postage alone, taking the range of the Civil and Military Stations throughout, and less than the price of a Weekly Paper as it issues from the Press in Calcutta

This will be **OUR SACRIFICE**, and the accommodation granted to so large a portion of our countrymen, who are devoting their best years to the service of the state, in a separation from all the elegancies, from most of the comforts, and from some even of the most absolute necessities of healthy life, will be **OUR REWARD**

When we appeal to those, who residing with us at the Presidency, and subject to none of the evils that we thus endeavour to lighten or remove, or who, being within a short distance of the capital, feel them but in the slightest degree, to follow us in this example, we are satisfied that there are many who would go to the full extent of it and applaud even the measure of equalizing the charge throughout, so as to render the oxle of their fellow countrymen in the interior as little irksome as they would themselves wish to feel it, by making the pleasures of Literature, (almost the only enjoyment within their reach) as easily accessible to them in their remotest solitude as here at the fountain head, where the gaiety of fashionable life and the freedom of social intercourse render it of far less importance as a source of mere gratification

We do not go the length, however, of asking this, but while we take chiefly upon ourselves the sacrifice which we might reasonably solicit of *them*, on behalf of those distant friends whose cause we plead, we are prepared to offer them such additional advantages as will arise out of this arrangement, with a reduction rather than an augmentation of charge

Let us speak of this also in detail, for our motives have been so wilfully and maliciously misconstrued by those who could not bear to see us soar above them in public estimation, that, averse as we are to evince any distrust of the noble generosity and public spirit of Englishman, after it has been so conspicuously displayed towards our infant efforts (for we are as yet but young giddy, and impetuous and shall require years of persecution to abate our ardour) we nevertheless deem it best to be as frank and naked as the Truths we advocate

The increased advantages that we offer to our Town Friends are these—1st The enlargement of the size of our pages—2ndly The condensing the Advertisements into half their present space, which will enable us to devote the two remaining pages of that sheet to more interesting matter—And 3rdly The abolition of the separate charge for

Engravings, making the price for the Journal in town *TEN RUPEES* per Month, or about *SIX ANNAS* per Number, exactly *HALF* the *PRICE* at which the Calcutta Journal was *ORIGINALLY* published, (which was *TWELVE ANNAS* per Number, delivered in Town, the price now fixed for its delivery *Free of Postage* throughout the Country) and about *ONE THIRD* the present price of the Weekly Papers of the Settlement

It has been a matter of constant difficulty with us to keep up our Reports of Parliamentary Debates in that unbroken series in which they are given in the English Papers though we still adhere to our original plan of giving them consecutively in the order of their dates, as we can conceive nothing more absurd than the common Indian practice of first printing the Debate of the *latest date*, the matter of which hinges upon, and constantly refers to former ones and then retrograding from April to March, from March to February, and so on till they arrive again at the opening Speech from the Throne, or the plan adopted by others of giving a portion of a brilliant speech, in the most interesting part of which the readers are mortified by the words (*To be continued*) This difficulty, our increased limits both as to the number and size of our pages devoted to *general* matter, will enable us most effectually to surmount, without adding to the quantity of Paper issued, or any degree increasing the weight, and we may thus hope to make our Journal more comprehensive and various in its contents that it is in the power of any single sheeted Daily or supplemented weekly paper to be, so as to form at once a present medium of information for all that is interesting or valuable in the Politics, the Commerce, or the general Literature of Europe and an agreeable Record for future reference on all matters of Asiatic and Indian History, or topics of local agitation among the society in which we live

We may add, that with a view to effect this desirable end more completely we have taken great pains to have a general Index of the Contents of all the preceding Volumes drawn up and that these will be printed and ready for delivery if possible, within the present Month They will be furnished to Subscribers, free of additional expense with Titles to the separate Volumes as they are published, and we are persuaded that they will be well received, as adding materially to the value of the Journal as a Book of reference, and to the convenience of all those who may have occasion to consult it

It will be anticipated, no doubt from our paying into the Post Office from our own Funds the whole amount of the postage of our Journal, besides the large increase

of our Establishment, in the consumption of additional materials and the aid of additional workmen in every department of it, all of which must be punctually paid for within the current Month, that a reference to Agents in Calcutta, for payment of the Bills, on presentation will be indispensable, and to such only should the supply of the Journal under existing circumstances be properly confined

As however, we have many Friends in Presidencies of Bombay and Madras, to whom it would be inconvenient to give such references from having no regular Agent in this city, the following Scale has been fixed on to regulate the modes of payment at the several Presidencies suited to the currency of each

For Daily dispatch to every Station, in either of the three Presidencies of India if paid by reference to an Agent in Calcutta or be Hoondies remitted *in advance* **TWENTY SICOA RUPEES**

For the same, if paid at Bombay and in the currency that Presidency, to Agents there **TWENTY TWO BOMBAY RUPEES**

The convenience would be infinitely greater to us if we could make the first mode universal but as we are aware of the difficulties which obstruct this, we have made no other difference in the Scale, than such as the difference of currency at the separate Presidencies requires consulting in this instance, as in the whole of our present arrangement the convenience of our Friends rather than our own

In the firm pursuit of public good and the gratifying performance of inviolable pledge we have thus succeeded in striking out a path, by which 'to do a great right, right have ventured on a little wrong' and that wrong, happily bears with almost all its pressure on ourselves. We submit this measure to the good sense the public spirit and the generous sympathy of our friends at the very nearest stations, as to the share we say of them on the behalf of their exiled brethren at the more distant ones, and for ourselves we desire no higher reward than the *approbation of the good and the* support of those who are the advocate of liberal madly and fearless efforts in the cause of private virtue and of public right. The only greater consolation than this is an approving mind which if it is not in the power of acclaiming multitudes to bestow is fortunately beyond their reach to destroy



September, 5 1819

## FRIEND OF INDIA

We have been so frequently indebted to this excellent, interesting and highly useful Work, for occasional Papers given from it in the Literary Numbers of our Journal, that we cannot but rejoice in its success, and be pleased with every opportunity of bringing so valuable an auxiliary to the cause of religion and useful knowledge, as this has proved in India into more general notice

The completion of the first year of their meritorious labours, and the increased zeal and energy with which the Editors prosecute their philanthropic design in the second, furnishes us with a sufficient plea for introducing the subject at present tho' the nature of the Work itself is fortunately of that description which will justify its being brought into prominent notice at any period of its progress

The motives with which this Work was undertaken, and the ends it was intended to accomplish, are fully explained by the Editors themselves, and although their Prospectus has been before the Public several months, and consequently is not new to that portion of our readers who are near the Presidency of Bengal there are so many hundreds more to whom it will become known by the circulation of our Journal at the other Presidencies of India, and through the interior generally, that we hardly deem it necessary to offer an apology for inserting it at length The Prospectus or rather Preface of the Work, attached to the First Volume is as follows —

The illumination and future happiness of India, must form to the Christian philanthropist a most important object of desire and expectation Taken in its widest extent as including the countries from the Indus to the extremity of China, it contains a full half of mankind—a portion of the human race rendered interesting by a variety of circumstances Of all the nations now embodied the Hindoos and the Chinese exhibit unquestionably the strongest vestiges of antiquity, and their languages literature philosophy, &c present the most ample field of investigation at present unexplored while favoured with the richest bounties of Providence, these various countries exceed almost all others in point of natural wealth Yet a degrading superstition originating in that corruption of mind through which men 'professing themselves wise become fools and changed the glory of the incorruptible God into a image like unto corruptible man, and four footed beasts,

and creeping thing," has deluged the whole with ignorance, immorality, and misery. This flood of superstition, forming itself into two branches, above two thousand years ago, Hindooism and Bouddhism, has overwhelmed nearly the whole of Eastern Asia, the former having pervaded the empire of Hindoosthan, and the latter Bootan and Tibet the eastern peninsula, the vast empire of China, and the isles of the sea, and while it has filled these countries with the grossest moral darkness, it has arrested all improvement, and reduced the inhabitants almost to the level of beasts, with whom indeed the monstrous doctrine of the metempsychosis makes them claim a kind of affinity

For the deliverance of this interesting portion of mankind from this state of moral darkness and wretchedness, Britain seems evidently destined by Providence. Placed at the head of the European world in point of influence, and actuated by a concern for the welfare of mankind hitherto scarcely known among the nations, he has been called to inherit a mighty empire in India, and to dispense to Eastern Asia the choicest of blessings. To the inhabitants of Hindoosthan she has already imparted that security relative to person and property, never before enjoyed, and after every deduction is made for human imperfection the rule of Britain has proved one of the greatest temporal blessings yet bestowed on India. Now can it be denied, that by removing the counteraction of a rival nation and by scattering her Indian enemies before her almost like chaff before the wind, the God of providence seems to be confirming to her the power of becoming a general blessing to the various nations of Eastern Asia, not indeed so much by her power, as by diffusion of knowledge since it is not by power and authority that nations are illuminated when conviction the basis of all moral improvement, is the object the interposition of power completely defeats the end in view. If relative to religion and to knowledge in general the mind be not left at liberty to reject as well as to receive ideas, mental freedom is destroyed, and investigation stripped of one of its greatest charms. Hence the wisdom of leaving knowledge to its natural course to the accomplishment of its own work. Britain however cannot exist in India, fraught as she now is with knowledge both human and divine without shedding forth light on the surrounding darkness nor can her genuine sons, acquainted as they are with its value as raising men in the scale of virtue and happiness behold with an indifferent eye, the blessing evidently granted on the attempts to diffuse throughout India and the whole of Eastern Asia the light of divine revelation

Among these, the Editors of this work trust it will not be deemed presumption for them to reckon themselves Drawn from their native land wholly by the hope of thus promoting the welfare of India, one of them has spent nearly the fourth of a century, and others a period of time fast approaching thereto, in studying its languages, and making themselves acquainted with the habits and ideas of its inhabitants, with the view of effectually promoting their highest interests, and to this important object they are desirous of devoting the remainder of their days. Interested so deeply therefore in the great work of enlightening India it will not appear strange that at an early period they corresponded with others on the subject and endeavoured to encourage their own minds and those of their friends, by narrating whatever tended to nourish the hope that Providence would carry forward this work. It is now above ten years since the monthly correspondence became such, that they were compelled to print it under the name of Circular Letters to save the labor and expense of repeated transcription. Yet these were so much regarded as letters still that they were restricted almost wholly to those who contributed to them and by no means considered as a publication. Two or three years ago, however, certain friends who had occasionally seen them having requested a copy monthly, they were so enlarged as to give a brief view of what was done by those Societies in Europe instituted chiefly for the sake of India.

At the present time however the Institutions in India which bear immediately on its welfare have so increased in number, that it becomes to the Editors a sacred duty as well as matter of high gratification so to vary their plan as to include the proceedings of those various institutions and in general whatever tends to the advancement of knowledge, virtue, and religion. With this view therefore, they propose to meet the wishes of those who encourage the work, by including in their small monthly publication every thing communicated to them either of a religious or literary nature which has any bearing on the future happiness of India. And it being desirable to bring into one view whatever God in his providence may be pleased to do for the illumination of the whole of Eastern Asia they by no means intend to confine themselves to what is done in Hindoostan, but as all the nations around are in nearly the same state of darkness to notice as far they may be able whatever tends to the promotion of knowledge through out the whole of these countries, particularly as these Circular Letters have found their way not only to the various parts of Hindoostan, into the Burman Empire the isles of Ceylon Ponang Java Amboyna, &c, and even into China.

Of the various subjects it is intended to notice, it may be in some degree useful to give a brier outline. Details which are immediately of a Missionary nature, the Editors must indeed rather compass than extend, particularly such as relate to their own immediate circle to make room for what may be more interesting relative to the various Societies and Institutions which have for their objects the promotion of knowledge. But respecting the Bible Societies now so happily brought into operation in the various parts of India, every thing will in general be interested which may be communicated; as nothing can more justly excite hope relative to the future happiness of Eastern Asia than the circulation of the word of God in its different languages—Nor will such information as relates to Education be less welcome; it is evidently to Schools that we are to look for the diffusion of ideas contained in the divine word, and of knowledge in general. Whatever intelligence can be obtained therefore of this nature must necessarily be welcomed by the Editors of a work they wish to designate by the unconfined, but they hope not wholly inapplicable name of "The Friend of India."

But it is not their intention to confine themselves to articles of merely a religious nature. In the important work of illuminating India they cannot be insensible to the value of *Literature*. If learning be at all times the handmaid of religion, how much more so in this work in which scarcely a step can be taken without it? Without an acquaintance with the languages of those various countries how is it possible for the word of God to be given in them? or for ideas of any kind to be communicated? Without some idea of their literature how can we become acquainted with the ideas and modes of expression common to those whose good we seek? Whatever information may be communicated therefore respecting the languages of Eastern Asia or the Characters by which they are expressed will be gratefully received. Books published in India too, which in any degree bear on its welfare will be deemed fit subject for notice. Nor will Original Papers or short Essays though less within their design be altogether rejected particularly if they contain any plan or hint likely to promote the welfare of the various countries around. The Editors indeed do not preclude themselves for the insertion of every paper which may be sent them as in their endeavours to promote the welfare of the country whose interests they have so long studied they wish to be left wholly to their own Judgment as to the selection of materials. Political transactions, either as bearing on India or on the nations of Europe they view as entirely without their province unless it be necessary to allude to them at any time to illustrate some signal appearance of Providence relative to Eastern Asia.

But it is impossible for those interested in the welfare of of India to be indifferent to the operations of the friends of God and man in Britain From Britain has sprung indeed nearly all that has hitherto cheered our heart in India, and while those who love mankind in Europe and America are so constantly employed in studying how to promote the welfare of this part of the human race it cannot but be interesting to those here who are actuated by the same spirit to be acquainted with what they do and although the various periodical publications convey this intelligence to those in the habit of receiving them, to such as are precluded from this enjoyment it may not be unpleasant to see as early as possible a brief summary of what is thus done in Europe and America This will therefore form a part of the work as often as materials are furnished

Finally it cannot be uninteresting to the Friends of India to be informed of the progress made by the cause of God in other countries This Glorious cause which involves every blessing is a whole and if it advance in one part all the rest rejoice with it—And next to the immediate enjoyment of His favors ourselves is the joy arising from their being imparted to others

We have thus simply developed our plan Its chief object is to strengthen the hands of those who interest themselves in the welfare of India by bringing regularly before them every thing calculated to furnish ground of encouragement The sources are various and the Editors trust that their long residence in India the idea they have been enabled to obtain of the chief language of Eastern Asia, and their extensive correspondence in India Britain and America will prevent their wholly disappointing expectation But they would earnestly caution their friends against expecting too much Intelligence from the various parts of India and from Europe is often precarious and they have much on their hands besides If they shall be enabled in the least degree however to increase the sum total of exertions made in India and its various isles by those who long for the coming of the Kingdom of God and the emancipation of man from ignorance vice and misery their wishes will be fully accomplished

The Friend of India will be printed on English paper in a small octavo size and the number of pages will vary from 24 to 32 according to the quantity of matter in hand The price of each number will be at present only One Rupee and should the quantity of intelligence constrain them here after to increase the size and the price previous notice will be given The numbers will in general appear monthly [and] as

early in every month as circumstances permit. The first numbers will contain a brief view of the progress of vital religion in Bengal among the European part of the community from the earliest period to the present time to which will be added an account of the various Institutions now formed at this Presidency for the promotion of knowledge and religion.

The First Article of the First Number is entitled "A brief View of the Progress of Religion in Bengal chiefly among the European part of the Community, from the year 1753 to the present period, (April 30 1818) with an Account of the various Societies and Institution for the advancement of Knowledge and Religion" and it is but justice to say, that this Account is drawn up with great perspicuity, and interspersed with the most judicious observations.

At the close of this article there is a notice given of the recent publication of a Work published in the Bengalee language entitled *Dig durshuna*, which we think worthy of being translated at length and we are persuaded that it will be hailed by philanthropists in every quarter of the globe, as an auspicious omen of the dawn of religious and moral truth with which India is soon we hope, to be enlightened.

### *Dig durshuna a work in the Bengalee language*

The various attempts to communicate knowledge to the Natives through the medium of Schools have obtained the approbation of the wise and the good in an extensive degree. It is evident however that to render schools fully efficient, something is needed which may nourish the desire for information as it rises in the youthful mind. Nor is it of trivial importance that the reading of Native youths be select both to secure their improvement and to prevent their minds being filled with [The next pages are missing Comp]

*September 8 1819*

Our Journal of yesterday contained the heads of all the intelligence of great public interest brought by the last arrivals extending to the 20th of May. We return therefore to the series of the more minute details with which these Papers abound in the domestic and foreign news, the debates in the two Houses of Parliament and those in the East India House which have, of late possessed

unusual interest from the importance of the topics there discussed.

The first of these, which appears in a intro column of our Journal of to day, is a debate at the Court of Proprietors, on the Grant to Lord Hastings, in the course of which, M FORBES, one of the Speakers on this occasion, has given currency to so gross a misconception of a certain act of the Government here, that we feel it a duty to assist in removing it. The portion of the debate to which we allude is this

A PROPRIETOR, whose name is not stated, said that after the votes of thanks for aplendid services of the Noble Marquis on a recent occasion, it would be inconsistent to suppose that he was not entitled to the proposed remuneration

Mr FORBES, without entering into the merits of the question, which had been so much discussed, though not yet regularly before the Court wished to put a question to the hon Chairman. The subject was an important one—one which concerned the character of the British Government in India, and which had for some time been the subject of rumour. It was reported that a call had been made, he should presume with the knowledge of the Government in India, upon several Bankers at Poonah and Bombay, to deliver into the Company's treasury at the latter place all the property of the late unfortunate Peishwa which they had in their possession. As an inducement to give it up rewards had been offered upon its payment into the Company's treasury. The consequence was, that five lacs of rupees (about 60 000l) had been paid to the treasury of the Company from such sources. If the facts were as he had heard them, and he had the information from a respectable quarter, it was a disgrace to the British Government. It was a species of conduct for which we had no precedent in modern civilized government, except that of Buonaparte!! He trusted the hon Chairman would give him an answer, whether the facts were as he had stated them, and that if they were, the strictest inquiry would be instituted with respect to them.

THE CHAIRMAN said that there was some information before the secret committee, but it was as different from what the hon Proprietor had mentioned, as light from darkness. What that was, his oath of secrecy would not allow him to state.

We happen to know minutely the circumstance which the honorable Proprietor thought so outrageous, and as we are not under the oath of secrecy which prevented the Chairman

from explaining it, we may be forgiven for throwing some light on this deed of dark enormity.

When Bajee Row was obliged to fly from his dominions, there was some treasure which he could not get at to carry it off with him. As the best concealment, he made a confidential agent convey it to Bombay, and lodged it with a Banker. The trick was discovered. No man ever doubted that the property of an enemy in arms against the state, is attachable, if it is found within one's country. But the Government of Bombay was doubtful about the form in which the suit should be instituted in the Recorder's Court to obtain the surrender of the money, and desired to have the opinion of the Company's Law Officers here on that point: and this simple legal step for a regular suit in the King's Court of Law at Bombay, is perverted into an act unparalleled except by the violence of Buonaparte!!! So extravagant is the propensity in England to believe, without further enquiry any loose calumny against Public Men in this country.

## PREVENTED SACRIFICE

*To the Editor of the Calcutta Journal*

Sir,

Having lately perused in your Journal an account of a Female Sacrifice, wherein the Writer seemed to think that undue means were resorted to and the self destruction thereby rendered involuntary on the victim, I take the liberty of sending you an account of a transaction which took place at *Puchmurry*, in the Goand Hills and although I only wish by so doing, to show you that all such sacrifices are not compulsory—(and I have very strong reasons for thinking that none of them are)—yet this Letter will have likewise the effect of giving many of your readers a knowledge which they might not before have possessed, as it details an account of a very different kind of sacrifice and one much more horrible and inhumane in its nature than that of the Hindoo Widow.

At a short distance from *Puchmurry* there is a celebrated natural Cave, in the bottom of a solid rock, and this being sacred to Mahadeo, and otherwise very famous great numbers of pilgrims annually resort to it for the purpose of prayer and ablution in a small quantity of water with which the bottom of the Cave is always covered, owing to a continual dripping from the roof. The female part of the pilgrimage



however, have more sensible motives for *their* visit to this wild unattractive place of worship, and it is their zeal for increasing the native population that gives rise to one of the most cruel and murderous sacrifices that take place in India

When a Woman has been so long barren as to take even Hope itself turn to Despair, she proceeds thither, and after going through the usual ceremonies, entreats Mahadeo to remove her unfruitfulness, and concludes the whole with vowing to sacrifice her first born infant at his shrine, by dashing it headlong from a high and craggy rock, close to the one in which his cave is! This most dreadful act is executed I was told, yearly by at least one mother, but it bore a different aspect while I was there and it is this of which I am about to inform you

The case was that a full grown woman, who came to destroy herself in conformity with a former vow of her mother's, and curiosity being greatly excited, I went in company with another gentleman, to witness the whole proceeding—in the event of our not being able to put a stop to it altogether. We found the woman sitting near the base of the rock from which she was to cast herself headlong, having in one hand a knife and a cocoanut, and in the other a small looking glass. She appeared to be about thirty and as ugly as any woman could well be, several Brahmins were near her, but she seemed to regard no one—merely exclaiming, at the intervals 'Deo b hur Jee' in a loud and disagreeable tone of voice

One enquiring into the cause of the approaching suicide, I was informed that the woman's mother had vowed in former days to offer up her first born to Mahadeo and that her sterility having thereby been removed she had borne this child and several others. Either through forgetfulness however or the strength of maternal affection she neglected to destroy this eldest proof of the God's omnipotence and the girl grew up and got married in due course of time. Her husband soon after died and a second whom she wedded, followed the example of his predecessor as did her father and mother not long after. These accumulated misfortunes drove the woman nearly mad and for two months previous to the time of which I am speaking she had done nothing but wander about the village eating everything that was offered her—no matter by whom. In consequence of this she had soon lost her caste and the seclusion from her own friends which this circumstance rendered indispensable completed her misery, and having taken it into her head that all these mishaps were the consequences of her mother's vow

remaining unfulfilled, she determined to proceed and execute it in her own person.

Colonel Adams had, with that humanity which forms so conspicuous a part of his character, directed his own principal hircarrah, and a Brahmin to accompany us and to explain to the woman that no such sacrifices were ordered, or in any way authorized by any of their own laws, and to use their utmost endeavours ( excepting force ) to prevent the self destruction. The Brahmins who accompanied the woman, joined us *most heartily* in our efforts to change her resolution, and on our asking them whether they were at all benefited by such sacrifices, they replied, not in the smallest degree—that it was to them more a work of trouble than to profit—and that even before she set out on her journey, every means had been used to weaken her resolution, but altogether in vain. There was a bottle of the common bazar spirits beside her, but they told us ( and it was very evident ) that they had not given her any, nor would they offer it unless at her own request. She was perfectly sensible, and understood every thing we said to her, but a decided negative was the only answer we could get to our entreaties that she would refrain from sacrificing herself.

Her Brahmins told us that if she would only return, her friends would willingly and kindly receive her, and that no disgrace whatever would attach itself to her name if she declined fulfilling the vow of her mother. We likewise made known to her that Colonel Adams would have her conducted safely back, and the Sonbadar of Hurdah, the place of her residence would ( as the Brahmins said he had offered to do before she set out ) give her a pair of bullocks and a small piece of ground for her support. In fine, every thing that could possibly be urged, and every advantageous offered that could be made, proved quite ineffectual in shaking, even in the least degree, her resolution of dying.

The warmth and good will with which the Colonel's hircarrah ( himself a high caste Hindoo ) endeavoured to save the unhappy woman were not less creditable than surprising, and every Brahmin present seconded his efforts with the most sincere good will imaginable. She was so determined however, upon taking the leap, that instead of listening to us with satisfaction, she repeatedly ordered the music to play, so that our voices might be drowned, but a slight and silent hint from us, was quite enough to insure disobedience to her orders on the part of the musicians, and indeed everyone present seemed heartily to wish us success. One old Brahmin was so very importunate with her, that she threw the before mentioned cocoanut at his head, with such force and

violence as would, had it struck him, have very speedily stopped his rhetoric, but luckily it came against a stone and was dashed to pieces

After remaining there several hours (during which time great quantities of sweetmeats were offered to her, of which she ate very greedily) and seeing that her determination had not been in the least degree subdued, I thought it useless to stay any longer, but left the hircarrah there with directions to continue his efforts and to give me a regular account of the sacrifices, in case he found it impossible to put a stop to it. About two hours after my return to camp, I had the pleasure of seeing the woman enter it also, accompanied by an immense crowd, and on enquiry I learned that after my departure she had continued inexorable till she got near the top of the precipice, when she fainted away, and remained senseless for a long time, that upon coming to herself again, Ram Singh (the hircarrah) seeing a little irresolution in her countenance took advantage of the circumstance and, falling at her feet, conjured her to abandon her horrible intention. The Brahmins joined with him until she was prevailed upon to return to camp, whence Colonel Adams, having furnished her with money to defray her expences, got her conducted home.

From the above account, for the authenticity of every part of which I can vouch, it may be inferred that these Sacrifices are not owing to the Brahmins, and that no intoxicating drugs or liquor are made use of to stimulate the victim's resolution, or to deaden her feelings, but that the Brahmins themselves are ready and willing to use all their endeavours to prevent so horrible a custom. The infanticide, which is practised at Puchmurry, is a most horrible and barbarous custom, but that is the act of the parents, not of any one else and it would I doubt not, be prohibited altogether if practised in our territories, but those hills belong to the Bhoooslah, and we have of course nothing to say to them.

From Colonel Adam's division having been the first I believe, that was ever at the Puchmurry, and what I have told you having appeared to me a truly singular circumstance, I sent a more perfect account of it to the Secretary of the Asiatic Society on the day it occurred, but he either never received it or did not think it worth being acknowledged, for I never saw it noticed, nor received any reply to my communication, and thus prevented my giving an account of some very curious boiling wells, and other natural curiosities in the same range of hills, because I have always

thought that where there is no encouragement, there should be no exertion

Calcutta,  
Sept 7, 1819

I am, Sir, Your obedient servant,  
AN OBSERVER

P S—I took the liberty of particularly recommending Colonel Adam's hircarrah to the notice of the Asiatic Society and of mentioning that I conceived some sort of a Civil Medal might, with great propriety and effect, be conferred upon him. The circumstance I have been relating occurred I believe, in February last

## DIVERSITY OF CHARACTER

*To the Editor of the Calcutta Journal*

Sir,

Difference of climate and situation in a very few years, seems to introduce a diversity of character, amongst men born in the same country and receiving nearly the same education

I send you the characters of the European Officers of the three different Presidencies, as extracted from a manuscript found amongst the papers of a deceased Officer

Yours  
X Y

*Memorandum—BENGAL ARMY*—Proud luxurious and indolent but honorable, high spirited and generous Intelligent, vain glorious and boastful Partial to India

*Memorandum—MADRAS ARMY*—Hardy poor and brave—Intelligent active restless and impatient Courting military renown Ever cherishing a hope of revisiting their native country

*Memorandum —BOMBAY ARMY*—Aspiring bold and persevering Intelligent, prudent and economical

September, 9, 1819

## BURNING OF WIDOWS

Want of room prevented our giving insertion to this interesting article from the *Friend of India* a work whose merits we noticed in our last Literary Number, and from which we shall be always proud to draw occasional aid, in

order, by a more extensive circulation of their valuable labours, to effect more amply the important objects to which they are directed. As we can in no degree improve on the article itself,—we give it at length, and transcribe it literally.

It is a melancholy reflection that the religion which influences the population of these vast regions is totally unfavourable to the exercise of any principle either of humanity or virtue. Many of its precepts are so afflictive and unnatural, that they seem to have sunk by common consent into complete disuse, and if every point of the Hindoo ritual were literally enforced, not only would it be impossible to carry forward the ordinary business of life, but all these social relations, to which we are indebted for so much of our happiness, would be completely obliterated, and the whole frame of society dissolved. There are still however, many usages subversive equally of benevolence and morality, which have been perpetuated for ages. Among these is the burning of widows, a practice, the enormity of which would strike even the Hindoos themselves, did not a blind attachment to the vices of their forefathers, overcome every natural feeling.

In all the annals of human depravity, it will be difficult to discover a custom so horrible in its nature, or so destructive in its consequences both on individual and public happiness. It forms one of the blackest pages in the history of Hindooism and were this feature of its character alone to remain on record it would be of itself sufficient to band it down to the execration of the latest ages. That a practice which would reflect a stigma on the most barbarous tribes should have been sanctioned by men of thought and penetration, and perpetuated among a people whose mildness of disposition is proverbial, shews to what a state of degradation the mind may be reduced under the influence of an unnatural superstition. This is not the case of a patriot relinquishing life to establish the freedom of his country—it is not a martyr braving the flames to maintain the right of conscience—it is not a noble mind sacrificing even life itself on some occasion of exalted virtue to secure to posterity the benefit of its high example. On these occasions, we feel a melancholy pleasure in applauding a voluntary resignation of life. But it is the helpless and disconsolate widow torn from her family at the very climax of her grief, and hurried to the flames amidst the shouts of an unfeeling multitude. She must stifle every feeling of compassion for the offspring of her womb she must renounce them at a period when they stand most in need of her care, and when weighed down with sorrow, she must take a last look on all mortal things and enter the flames. Every feeling of humanity is here sacrificed, without the counterbalance of the least degree of advantage.

either to individuals or to society. Had this sacrifice been demanded of the stronger part of the community, even then it would have been a demand of singular enormity, but in a country like Hindoostan to demand this sacrifice of the weaker sex, to urge the unprotected female, while her grief for the loss which her children have recently sustained is yet unsupportable, to deprive them of their only remaining consolation and cast them on the wide world, without father or mother, is surely a case of unparalleled barbarity, and tends almost beyond any thing else to develop the extent of that depravity to which Hindooism owes its origin

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Viewing as we do, therefore this horrid system as destructive both to public happiness and to domestic enjoyment we hail with lively satisfaction, a pamphlet recently published by a Hindoo on this subject. A learned native already well known among our countrymen by his luminous examination of the Hindoo theology and philosophy, has printed and widely circulated a tract in the Bengalee language the object of which is to dissuade his countrymen from the practice of these horrid rites and has likewise published a translation of the tract in English. It is too long for insertion in this Journal and too short for considerable extracts, we shall therefore content ourselves with giving a summary view of its contents. The general character of his arguments tends of itself to develop the state of feeling among the natives on this subject. There is no appeal made to their national honor no attempt to kindle their indignation against a custom which reflects such disgrace on the character of the country—no endeavour to arouse all their feelings against a practice so repugnant to every principle of humanity not that we suspect for a moment that the benevolent individual who composed it would have hesitated to employ such arguments, had he not been convinced of their complete inability. The tract is in the form of a dialogue between an Advocate and an Opponent of the system. The advocate cites various passages from Ungira Vyas Hareet and the Rig Veds which enjoin or applaud the practice of self immolation. Against these passages, the opponent produces an extract from Munoo the great Hindoo legislator of whom the Veda itself says that 'Whatever Munoo has said is wholesome', which Vrihaspati corroborates by adding 'What ever is contrary to the law of Munoo is not commendable'. The extract is as follows "Let a widow emaciate her body, by living voluntarily on pure flowers roots and fruits but let her not when her Lord is deceased even pronounce the name of another man. Let her continue till death forgiving all injuries performing harsh duties avoiding every sensual

pleasure and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband

From this passage the Opponent infers that as Munoo directs the widow after the death of her husband to pass her whole life as an ascetic he intended she should *remain alive* for this purpose, and hence that this direction of Munoo is totally opposed to the directions of the other sages and that their authority must bend to that of this great legislator. The opponent then adduces as his next argument the disesteem in which the generality of the Hindoo sages regard works of merit or demerit or more properly, works done with the interested motive of gaining future happiness thereby, and to shew that these are not necessary to the attainment of what the Hindoos esteem the highest state of felicity, absorption in Brumhu he quotes the following passage from the Veda 'By living in the practice of regular and occasional duties the mind may be purified. Thereafter by hearing reflecting and constantly meditating on the Supreme Being absorption in Brumhu may be attained. Therefore from a desire during life of future fruition life ought not to be destroyed. The immolation of the widow being urged on her wholly on interested motives that of enjoying numerous ages of happiness with her deceased husband as its fruit, is therefore opposed to that system which disregarding all actions connected with bodily enjoyment magnifies the value of Divine knowledge as leading to absorption in Brumhu

Unable to urge any thing better its Advocate insists that after all a practice handed down to them by Hareet and others ought not to be set aside. This his Opponent meets not only by saying that this argument is inconsistent with justice but by urging the violation of their own rule in the very act of burning. The direction is that 'the widow shall voluntarily quit life ascending *the flaming pile* of her husband. Now says he You first bind down the widow along with the corpse of her husband and then heap over her such a quantity of wood that she cannot rise. At the time too of setting fire to the pile you press her down with large bamboos. In what passage of Hareet or the rest do you find authority for thus binding the woman according to your practice? This is in fact deliberate female murder

On this part of the subject we think it right to add a word or two. In the burning of the widows as practised at present in some parts of Hindoostan however voluntary the widow may have been in her determination force is employed in the act of immolation. After she has circumambulated and ascended the pile several natives leap on it and

pressing her down on the wood, bind her with two or three ropes to the corpse of her husband, and instantly throw over the two bodies thus bound to each other, several large bamboos, which being firmly fixed to the ground on both sides of the pile, prevent the possibility of her extricating herself when the flames reach her. Logs of wood are also thrown on the pile, which is then in flames in an instant, for to such a pitch of cruel ingenuity have the brahmins accustomed to officiate on these occasions, attained by frequent use, that the whole of this process is realized almost with the rapidity of thought. Scarcely a single moment is left to the spectator to contemplate the scene, before the unhappy woman is writhing in the agonies of death. The author of the pamphlet under review, states that this practice has been recently introduced, and that it is confined almost exclusively to Bengal. This information we have reason to believe is perfectly correct. A few months ago, in one of the largest cities in Hindoostan, a woman who had devoted herself to death, and had even ascended the funeral pile, leaped out of the flames, and plunged herself into the river. Her relatives seized on her, and dragged her back to the pile, but she uttered the loudest cries calling upon the officers of justice who attended, to save her from a forcible death. They instantly interposed their authority, and on finding that she steadfastly resisted the wishes of her relatives, ordered her to return home, and though this scene occurred in a large city highly bigotted to Hindooism, and in the presence of thousands of spectators, there was not the least attempt made to rescue her from the officers of government.

Before the late regulations of Government restricting the practice to the cases permitted in the Shastras many instances occurred of widows, who, having refused to burn after approaching the flames, were forcibly thrown on the pile by their unfeeling relatives, that they might avoid the disgrace attached to a failure in such cases.

The use of force by means of bamboos is, we believe universal through Bengal, it is intended to prevent the possibility of the widow's escape from the flame as such an act would be thought to reflect indelible disgrace on the family. The number of widows burnt in Bengal, however, exceeds by nearly three times the number burnt in all the other provinces of Hindoostan besides. Thus in three cases out of four that force is used which renders all resistance on the part of the unhappy sufferer vain. This is totally contrary to the rules of even of those Shastras which command the practice, they strictly enjoin that the sacrifice shall be perfectly voluntary in every stage of its progress. Constraint indeed is forbidden by the very nature of the sacrifice. It is called a Satee.



because a woman devotes herself to the flames to prove that she has contended immoveably faithful to her husband. Not only therefore must the intention be voluntary; but to evince this, the act of immolation must not include the most distant idea of constraint. The use of bamboos is therefore at variance with the nature of the sacrifice, and with all the rules by which it is supported, and which direct, that she shall not ascend the pile before the flames are kindled. It is the *flaming pile* of her husband, that she is enjoined to ascend, and the immense difference between ascending the *flaming pile*, and being bound firmly down before the flames are kindled must be obvious to all.

The Supreme Government has now for several years lessened the sum of misery caused by this system, by strictly forbidding the immolation of widows in case where the Hindoo Shastras have forbidden it. The age and circumstances of those who devote themselves to destruction, have thus become matter of examination, and we feel convinced that were Government farther to extend its care to the circumstances which attended the act of immolation itself, much would be done by this alone towards the extinction of this horrid practice, and surely if "a vigor beyond the laws," be ever tolerated, it should not be when the law has originated in the most savage barbarity, and is held doubtful by the wisest and most virtuous among the Hindoos themselves\* when its operation is levelled, not against the ruffian who eludes justice, but against the most amiable and helpless part of our Indian fellow subjects. Under the influence of the former regulations many females of tender age have been rescued from destruction yet not a single murmur has been heard throughout the country, no one attempt to counteract the wise and benign intentions of Government or to employ force in the cause of inhumanity. Were the use of bamboos forbidden also and the horrid sacrifice made to assume the exact complexion which the Shastras direct, we feel assured that the tranquillity of the country would not be disturbed for a single moment. And if the apprehension that the widow, unable to ascend the *burning pile*, might possibly reflect disgrace on the family on the spot destined for immolation by a change of mind should in any case induce the relatives to dissuade a female from incurring the risk, the advantage would be entirely on the side of humanity.

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and justice. Considering as we do the British Government to be the greatest temporal blessing which Providence has conferred on this country, we cannot give up the hope indeed that, ultimately, Government will abolish entirely a custom which involves the murder of the helpless and the innocent, almost without the shadow of support from the Hindoo superstition itself. The immediate and complete interdiction of force, however, in the act of burning the helpless widow, while it would be in exact unison with that benevolence which distinguishes our sway over these regions would subject the natives to nothing more than the strict observance of their own rules and we might hope that, if it were deemed too much to insist at once on its complete extinction, even this regulation steadily enforced, and aided by that knowledge which has begun to dawn upon this country, and the increasing influence which our equitable administration gives us over the affections of the natives will gradually abolish this horrid custom. The subject of its abolishment however, is too important to be compressed into this narrow space we hope to resume it in a future Number.

*September 14, 1819*

## IMPERIAL PARLIAMENT

HOUSE OF COMMONS—TUESDAY, MARCH 16

### JUDICIAL SYSTEM IN INDIA

Mr HUME rose to submit to the house his promised motion for a return of papers relative to and declaratory of the judicial system at present pursued in India. In a subject of so much general importance he thought he should act wisely to offer one or two observations in explanation as he was anxious that the house should clearly understand the nature of that system. He should begin by declaring that the whole of our judicial system in India had been very much misrepresented. In this country we had been completely in the dark as to the deplorable state of jurisprudence in India both civil and criminal and as to the state of the police there. The documents he should now move for, as other documents in his own private possession were connected with a subject which nearly concerned the welfare of no less than from 70 000 000 to 80 000 000 of souls let, upon these important matters the public now were as they

had been for the last 20 years past, in a state of profound ignorance Civil Justice was, in fact, virtually denied to suitors, those very suitors were obliged to pay the government, on the amounts claimed by them, from 50 down to 7 and 6 percent This he was able to declare, not from any official documents or other papers obtained by him from the East India Company, but from their own regulations of the year 1814—regulations, in which the house would find with astonishment, that a fine is to be levied on the value sued for, decreasing as the amount increases, from 50 down to 1 percent That astonishment would be much increased, when he stated that every document requisite to the progress of a suit, the citations, examinations, and depositions of witnesses, &c were all to be written, every sheet of them, upon stamped paper, thereby increasing those heavy expences to an enormous total, those expences, under the native princes, never exceeded 25 percent, on the amount claimed This, then, was almost a virtual denial of justice altogether (hear) The consequence of these unreasonable disbursements was, that for years together suitors were unable to obtain justice, and it was stated in the documents already on the table, that in the course of a long life, a man could scarcely expect to see any determination of suits commenced in Asia The consequence of all this had been an increase of crime, enormous and such as that house was little prepared to learn (hear) The depravity of the inhabitants of Bengal in particular, had exceeded all bound He blamed no individual, it was the system under which such abuses existed, of which he complained. When the house understood that the extensive system of the late Lord Cornwallis, enacted in 1792 prevailed in one part of India, while in another it was altered and disfigured so that throughout those extensive dominions there was neither uniformity of law, nor uniformity in its operation, he hoped the house would feel how necessary it was to consider of a remedy for such alarming evils (hear) He should therefore move that there be laid before the house copies or extracts of the reports of the proceedings separately of the several Presidencies of India declaratory of the administration of justice, relative to criminal and other prosecutions from the year 1810 down to the present time

Mr CANNING said that as the hon gentleman's motion seemed to have been made merely for the purpose of obtaining information he would trouble the house with a few words It was undoubtedly true as that hon gent had stated, that much difference and controversy had existed, not as to the judicial system attempted to be introduced into India, because that was modelled upon our own, and such

emendations had been engrafted upon it as local circumstances were thought to require, but as to the adaptation of that system to that particular country, were his own opinion to be asked upon this subject, he should not, undoubtedly, draw so highly a coloured picture as the hon gent had done, but he should (rather) say, that the benevolent intentions of Lord Cornwallis had been in many instances frustrated. If some evils had flowed from that system, he was by no means prepared to say that no good had been effected by it. It should be remembered, that it was a system sanctioned by his name and by the approbation of that house, and as the emanation of so great and luminous a mind, it ought at least to be approached with some degree of hesitation and respect (hear). Of the several motions which the hon gent had purposed to make, and which he did him (Mr Canning) the honour to transmit to him some time ago, he had selected four which he thought would be found to answer his object best, and the papers required by these, even would be so voluminous, that he was sure the day proposed for the discussion of the subject would prove to be a very distant one (a laugh). If indeed, he (Mr Canning) had any inclination to be malicious, he would accede to the hon gentleman's motion for the return of all the papers, for, in that case he was certain the day would never come at all (a laugh). He thought, therefore, that the returns required by the 1st, 4th, 6th and 7th motions on the hon. gentleman's list would be very proper.

Lord MORPETH considered the motion now submitted to the house as one intended to confer the best benefit on an extended population, viz a just administration of the law with this benefit they were at present entirely unacquainted, and India presented a melancholy scene in consequence. It was impossible that the house should not enter into the views of the hon mover. For himself, it was his decided opinion, that however extensive our territorial dominions in Hindosthan might be however we might have subdued faction and revolt however we might have crushed a formidable confederacy of Mahratta Princes, and now ranged those predatory and feudatory chiefs under our own banners, yet our best security and our firmest empire was to be established in the affection and attachment of the native population, and those could only be acquired by making them see [that] equality and protection were the principles of our jurisprudence \*\*\*

Sir W BURROUGHS, in a speech of some length, observed, that in considering of the judicial system of Lord Cornwallis promulgated in 1792, it was necessary to take into consideration the inevitable difficulties attending its operation,

the enormous population inhabiting the country, the variety of their nations, customs, habits, and prejudices. The population of Calcutta, for instance, was estimated at 800,000 souls, these consisted of Hindoos, Jews, Mahomedans, Chinese, Arabs and Europeans, and he left the house to judge of the conflicting interest and customs, the system would have to contend with. He should however, be happy to assist the prosecution of the subject.

Mr. HUME spoke in reply: and begged to call the attention of the house particularly to the police in India. Persons were frequently taken up, and months elapsed before any information was exhibited against them. In the interval, they were confined in crowded and unhealthy prisons, where death not unfrequently overtook them, or, after enduring the aggravated misery of imprisonment, nothing whatever, appeared against them, and they were liberated. The whole system of police at Bengal was conducted by a set of spies, who were generally composed of bands of robbers, these, when once discharged, were let loose to ravage the surrounding country. By a minute of the Bengal government, dated the 24th of November, 1810, it appeared that the profession of a spy, in India, took its rise upon the order issued in 1792 for the encouragement of head-money. Every police-office had its regular and organized set of spies who shared the reward for head money with the chief of the Decoits, (a species of robbers). Much had been said by an hon. member (Sir W. Burroughs) as to the economy observed in the appointment of legal men in India, affecting the administration of justice. So far from there being any thing like economy in this respect, the whole of Europe, put together, was at less expence for law officers than India alone (*hear*). The whole revenue of India was estimated at 11,000,000, the charges of law altogether were no less than 1,785,000, sterling, about one eleventh of that revenue (*hear*).

Mr. HUTCHINSON expressed his concurrence in what had fallen from the hon. member who had spoken last. On so momentous a subject, involving the happiness of 60,000,000 of people under the dominion of Great Britain, he trusted parliament would legislate carefully and impartially. Its novelty added to the importance it intrinsically possessed.

Mr. CANNING observed, that he could assure the honourable gentleman, that it was not the first time the subject had been under consideration, it might be called the daily food of those whose duty it was to superintend the police, and to improve the internal condition of our East India provinces. But a controversy did still subsist between a very able man, whether the system of British jurisprudence, which had been transplanted there with the best intentions, was adapted to the

wants, the habits, and the interests of the natives. With his limited experience, he could scarcely say what was the inclination of his own mind respecting it much less could he, although it had been the subject of his anxious study, express a confident opinion, where there was the authority of Lord Cornwallis on one side, and that of a distinguished successor on other. But it equally balanced in other respects, still it was evident that the latter had the advantage of experience to set against the prospective benevolence with which the system was introduced. Under the chief justiceship of Sir E. East however, many difficulties in practice had been removed, and some points of difference set at rest. He had not meant to throw any blame on the hon gent but merely to state for his satisfaction, that he had selected such papers from the mass that would otherwise have encumbered this subject, as appeared to him to put it into a more practical shape, as might be more speedily produced and might be more accessible to the understandings of those whose who had not hitherto applied their attention to Indian affairs. If they were not so complete as the hon gent might wish he should be happy to come to an adjustment with him in private, with a view of furnishing satisfactory information. He did not apprehend that the subject would be ripe for being referred to a committee during the present session, but he looked forward with hope that it would be in fit state for consideration in the course of the next.

The following returns and papers were then ordered to be produced — *Copies of all despatches to the Court of Directors touching the administration of civil and criminal justice in India from the year 1810, to the present period, an account of the expense of the judicial and police establishments in Bengal Behar and Orissa from the year 1793 to the latest period, at which it could be made up an account of the expense of his Majesty's Courts at the different Presidencies*

*September 15 1819*

The only local topics of interest which we have to mention are the result of the Meeting of the Town Hall on Monday, to raise a tribute to the memory of the late Warren Hastings, the proceedings of which will appear to-morrow, and the agreeable intelligence that Madame Bianchi and Mr Lacy have determined on giving public concerts for the season the details of which will be speedily arranged and communicated to their Friends.



On this last subject it would be premature to offer our opinions. Our information is accurate, however, with regard to the fact of their general plan being settled for the Concerts though the details are not yet arranged, and the talents of those who will preside have been already too favourably pronounced on, by a higher and a more competent tribunal of taste, for us to offer any thing in addition to the judgment there passed.

The necessity of European education has been acknowledged, and youth of both sexes leave this country annually, to share in those benefits which have hitherto appeared impracticable of attainment in Asia. One branch of education is happily no longer out of the reach of the Calcutta public the arrival of Mr Lacy and Mrs Bianchi Lacy, must be hailed by every admirer of Music, as a most important event, the Concerts they have in contemplation, will no doubt be numerous, patronized, they intend also (which we have from certain authority) to give lessons both on the Piano Forte and in Singing and their professional reputation as Instructors in England is quite sufficient to insure them every success here.

September 16, 1819

*Calcutta*—In consequence of a Notice published on the 4th of September instant by the Sheriff of Calcutta in compliance with a Requisition to that effect signed by J P Larkins J Palmer C Doyle J Barwell John Kendall T Hardwicke George Dick and T Plowden a General Meeting of the British Inhabitants of this city was held on Monday the 13th for the purpose of taking into consideration the best mode of expressing the respect entertained by this Settlement for the character and memory of their former Governor General the late Right Honourable WARREN HASTINGS.

The Meeting was opened by the Sheriff Mr Maitland

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Mr WYNCH then rose and presented himself to the Assembly \* \* \*

Beside the grand and leading acts of the administration of Mr *Hastings* there are others which distinguished his Government and which as serving to mark the liberal and expanded mind of the man, should not be passed over in silence. Such were his acts of encouragement to Oriental Learning to Philanthropy to Enterprise and to Commerce.

His foundation and endowment of the Mahomedan Mudrasa, in this metropolis, his repair of the Hindoo Temple in the sacred city of Benaras,—the compilation and translation under his direction of learned Treatises of Law—Sanskrit and Arabic,—the able and effectual public support he afforded to Cleveland, in the prosecution of his philanthropic, and towards the completion of his successful undertaking, his deputation of an ingenious and enterprising Traveller to the unexplored regions of Bootan, and the Snowy Mountains of Thibet, which led to the capitals of *Tassisudon* and of *Lassa* being visited by an Englishman for the first time, the communication he established for the facility of commercial intercourse between Europe and India, by *Suez*

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CAPTAIN LOCKETT rose to offer a few words to the Meeting. He admired the eloquence of the two Gentlemen who had first addressed them, and agreed with them in every syllable of praise they had bestowed on the public and private character of Mr *HASTINGS*. But he could not agree with them, that the great men who voted for his impeachment, with those who were appointed to conduct it, by the Commons of Great Britain, were actuated by resentment, or by any mean or dishonourable motives. There were no grounds for such a heavy charge, and he hoped the Gentlemen who brought it forward, would on mature consideration retract it.

It was well known to every man conversant with Indian affairs, that the subject matter of the impeachment and trial of Mr *HASTINGS* had been under investigation for many years, and that it originated immediately out of the Proceedings of the Select and Secret Committees employed in 1780 and 1781. The facts upon which the Committees grounded their report, were such as to justify unfavourable notions respecting Mr *HASTINGS'S* Government, and as they stood supported by evidence, it was surely the duty of the Members of the Committees to make the Reports they did. On these Reports, which were brought up by Mr *DUNDAS*, Mr *BURKE* pledged himself to move for an impeachment, and on Mr *HASTINGS'S* return from India in 1786 Major *SCOTT*, the particular friend of Mr *HASTINGS*, called upon Mr *BURKE* in the House of Commons to produce the charges he had pledged himself in the preceding Sessions to bring forward. Mr *HASTINGS'S* subsequent justification of his conduct, was surely no reason that his conduct should not have been inquired into, or that those who were chosen

to conduct the impeachment, were actuated by any improper motives

Mr YOUNG followed Captain LOCKETT, on the same subject, and nearly as we could collect, expressed himself to this effect

I am exceedingly reluctant to offer myself to the attention of the Meeting after what they have heard this day, not only because public speaking is quite foreign to my habits, but also because there is a seeming ungraciousness in appearing to disturb the unanimity of an Assembly called together for a purpose such as that on which we are met to deliberate. But this reluctance must give way to a stronger feeling. I rise as the representative of a few friends who sit near me, and who are as unwilling as myself to commit themselves to the hazard of assaying a speech. One of us, however, must make the trial, before this motion finally passes. We shall otherwise be taken to have concurred in all the sentiments, expressed by my Honorable friend to the left, who opened the debate (Mr Larkins), and echoed the same with some reserves, by the eloquent mover, my friend on the right (Mr Wynch). Such concurrence would be greatly at variance with our opinions, and we consider ourselves bound in honesty and honour to put in our dissent from, and our protest against, many of the doctrines you have heard enforced this day. For this little knot of friends to whom I allude, and in their name, I disclaim all opposition to the motion, or hostility to the views of the meeting. That we are here is a pledge of our agreement in opinion with you in your object of erecting of a Monument to the memory of *Hastings*. But much has been mixed up with this simple and laudable object, injudiciously I must think, which had better been omitted, as unnecessary on such an occasion, to say the least. For my own part, I am free to confess that like my friend who so ably seconded the motion, I used to think, when a boy, that *Warren Hastings* was a bad man, an ambitious tyrannical ruler. Time and experience gradually led to doubts on this subject. I read with much care and attention all the publications I believe which throw light on the transactions of those interesting times, and I rose from the studies I have described fully persuaded, that *Warren Hastings* was in almost every particular, the reverse of what I had hastily pronounced him to be.

But while I go this length in the praise of that Great Man I must beg leave to deny the inference some would draw, that the conduct of those who opposed themselves to his measures and attacked his administration was criminal. My gallant friend, Major Bryant, has repelled any such imputations against the eminent men who conducted the prosecution

against Mr *Hastings* Much of the delay was not to be ascribed to them, but to the friends of the accused who availed themselves very justifiably of all the difficulties which forms and the law afforded but the motives of the accusers, I and those who think with me do not admit to have been other than pure I go further, and do most conscientiously declare myself not satisfied that the motives of the Opposition in the Supreme Council were always bad

There are grounds to suspect that latterly party and personal rancour had too much to say in the actions of both the great parties but I am not by any means convinced that in the earlier periods of their disputes either the party, or any of the individuals engaged were actuated by other than pure though perhaps mistaken motives Every one knows how insidiously party feelings warp the judgment, but when we advert to what our friend the Major has so well described of his own early feelings and to his defence of the managers in the impeachment on the ground of their want of local knowledge and experience to temper the heat of their natural and English feelings I must ask whether the same allowance is not to be made for the early task of the Opposition party in Council One of them Monson had been in India had commanded I think at the Siege of Pondicherry, the other two *Clatring* and *Francis* were utter strangers to any thing of India but its bad name in England at that period I cannot believe without the strongest proof that such men were so wicked and so suddenly wicked as it had been said they were that proof I have not yet met with, whatever others may

Even at this moment while we reverence the personal qualities of *Hastings* and admire his great administration I at least cannot honestly deny that if his government was great and glorious in the gross it was weak and faulty in many of the details His grand his darling object was the preservation of India to England in a time of danger and difficulty to maintain the system of his foreign policy he did not scruple to do many things of which I will only say that under other than the paramount circumstances I have alluded to *Warren Hastings* would have been the last man breathing to sanction or commit them With all this modified as our opinion is of his administration we do think him a great and eminent Public Man and we earnestly desire to join with you in doing him honor But thinking as I have told you we do in many important points so differently from the majority we could not have rested satisfied with a tacit assent to the measure proposed We felt it due to justice and our principles distinctly to testify our dissent from what has been said injurious to the memory of the political opponents of *Warren Hastings*

In a conversation which followed, on the propriety of inviting all India to contribute to this public testimony of esteem for the memory of Mr. *Hastings*, Mr. Palmer stated, that in the year 1802, His Highness the Nabob Vizier Saulut Ali, hearing that the late *Warren Hastings* had emerged in ruin from his unexampled trial of seven years and half, generously notified his wish, through a gentleman now here, to alleviate Mr. *Hastings's* distresses by granting him a pension for life, of £2,000 per annum, offering to secure the amount in the hands of Mr. *Hastings's* friend. That gentleman immediately submitted the circumstances to the Marquess of Wellesley, for the purpose of receiving His Lordship's sanction to a procedure so honorable to the Vizier, and to the character of Mr. *Hastings*. Lord Wellesley, after a long deliberation, having satisfied his mind that no public objection existed to the operation of the Vizier's bounty, notified his approbation of the measure: and made it the subject of official reference to the Honorable the Court of Directors, dictating at the same time one of the most flattering Letters ever penned, to Mr. *Hastings*, and taking that occasion to testify his admiration of Mr. *Hastings's* administration in India.

This produced a characteristic acknowledgement from Mr. *Hastings* to the Marquess Wellesley, and an intimation, that various considerations would induce him to decline the Vizier's munificence, as in effect he did, when this liberal offer was conveyed to him by the Court of Directors.

The Marquess Wellesley, on arriving in Bengal, did not disguise his adverse impression regarding Mr. *Hastings's* Government, under the view he had taken of it in Europe, and which was at one moment so deep, that he had offered to conduct the prosecution contemplated against Mr. *Hastings*. But with the candor and magnanimity, which ever distinguished that exalted nobleman, as he grew familiar with the detail of Mr. *Hastings's* administration, his unfavourable sentiments subsided, and finally his better knowledge led to the expression of his unqualified applause.

The motion of Mr *Wynch* for the erection of a Statue, as seconded by Major *Bryant*, having been unanimously agreed to, the following gentlemen were appointed a Committee to conduct the subordinate arrangements —

Mr. *Larkins*  
Mr. *Palmer*  
Mr. *Kendall*

Mr. *J. Young*  
Major. *Bryant*  
Captain *Lockett*

Mr. *Wynch*  
Mr. *T. Plowden*  
Mr. *James*

Sir *Charles D'Oyly*  
Mr *Mastland*

Mr. *Jameson*

*Barwell*  
Colonel *Dick*  
Colonel *Hardwick*

The following were the Resolutions then agreed to, *nam.* con. and these last have been officially communicated.

1. Resolved, that a Book be left open at the Town Hall, for Subscriptions.

2. Resolved, that the Committee communicate these Resolutions to the Principal Stations under the Presidency of Bengal.

3. Resolved, that Messrs. PALMER and Co. be appointed Treasurers, and authorised to receive the amount of Subscriptions.

4. Resolved, that the Thanks of this Meeting be given to the Sheriff, for his prompt attention in calling the Meeting together.

5. Resolved, that the Thanks of this Meeting be given to the Chairman, for his able conduct in the Chair.

( Signed ) J. P. LARKINS, Chairman.

Town Hall, Sept. 13 1819.

September 17, 1819.

*Berhampore*—A Letter from Berhampore, dated the 9th of September, conveys to us the following general intelligence of local matters in that quarter :

The price of grain still continues high. Coarse Rice, which usually sold at from 30 to 32, and frequently 40 seers per Rupee, is now selling at 18 and 20 Gram and Khaliye has risen from 20 to 25 to 12 and 16 seers for the Rupee. This is severely felt by the labouring class of natives, who have large families to support on 2-8 and 3 Rupees per mensem. The natural consequence of these enhanced prices is the increase in price of almost every other necessary of life, much of which may be attributed to the chicanery of the Mahajans and Chowdries, who frequently withhold the supplies of grain from the markets, notwithstanding the vigilance of the Magistrates. The system under which the ryott cultivates his land, enabling them too often to do this with impunity. Of this system I shall speak more fully in a future communication.

The Epidemic Cholera appears to be subsiding, few cases have occurred during the present season, and those principally in the city of Moorshedabad, the unhealthiness of which is almost proverbial.

*Properties of Rice*—Both the suggestions and the housewifely measures of a lady have directed our attention to a

few facts possibly interesting, a statement of which we shall now lay before our readers. A certain quantity both of *Ouse* and *Amon* rice having been collected in the same place, and kept there in similar varnished Pegu jars, we made the following observations in the forenoon of Wednesday last

Temperature of the room 86

Item of the open jars that contained the *Amon* or fine rice 85½

Item of the open jars that contained the *Ouse* or coarse rice almost 88

Item, on plunging the thermometer into the fine rice 86

Item, on plunging it into the coarse rice, almost 100

It is evident in the present case, that there was in the fine rice, a power, which may be considered as real life, and enabled that rice to preserve its own organic temperature unaltered, even in an atmospheric medium of a higher temperature

It appears on the other hand, that there was in the coarse rice a degree of fermentation, a beginning of death in short, which disengaged gases from it, and made it lose caloric so as to raise the temperature around. From these observations we do not mean to draw any special inferences in favour of the theory of the *Oryzeus Morbus* in particular but abstractedly offer them as correct as to fact, to be generalized into any shape that more competent persons may think proper. As for the doctrine alluded to we are so far from looking upon it as the *res judicata*, that besides other objections which we have against it we will quote that which is deducible from the following fact

In Aug 1814 a boat loaded with *Ouse* rice having during a storm, been wrecked on the beach at Chandernagore, we purchased the whole of the rice of course at an exceedingly low price and distributed part of it at the same price among our servants and other poor neighbours and kept the rest to feed every animal that we had belonging to us. That rice we perfectly recollect was remarkable for those hot exhalations which we have noticed here above. Not only did we not observe or hear of one single case of subsequent sickness of any kind among the human eaters of it, but we may add that neither horses nor cows, nor goats nor fowls, apparently suffered from it although the horses in particular were certainly unaccustomed to it

At the same time we can but conceive such a kind of rice to be generally unwholesome, since it is evidently undergoing decomposition. This fermentative state can hardly be supposed to be its nature since it is not to be observed before the grain

has been pecked. We are therefore inclined to attribute it to the dampness to which this coarser kind is allowed to be exposed, either from the difficulty of keeping it dry in any large quantities under this climate, or from the less attention that is paid on account of its less value. However it may be, it becomes certain that the most numerous class of the population principally feeds upon a kind of rice, more or less unsound, and which may occasionally, from the mere circumstances above stated, prove deleterious. Measures might perhaps be taken to obviate the evil. We recollect for instance that at Paris mushrooms can be sold but in certain markets where there are men in attendance to examine them [Calcutta Times]

*Asiatic Society*—A Meeting of the Asiatic society was held on Saturday evening the 5th instant, the MARQUIS of HASTINGS in the Chair. The long interval which had taken place since the preceding one, was occasioned by the Society's Rooms being under repair. The consequence has been an accumulation of papers and documents of various interest which we shall now notice.

Mons Langles of Paris, presented to the Society the thirteenth and fourteenth numbers of the *Monuments Anciens et Modernes de l'Hindoustan*, through the medium of Mons Picard.

A letter was read from H. C. Orsted, Secretary to the Royal Society of Copenhagen transmitting a volume of their transactions.

A duplicate of the beautiful Medal of Malherbe was received from the Society of Agriculture and Commerce at Caen, together with two volumes of their Memoirs and several other works published by them.

H. H. Wilson Esq. has been nominated Corresponding Member of that Society.

The first number of the *Revue Encyclopédique ou Analyse Raisonné* and an *Economie d'un Essai sur la Philosophie des Sciences*, from M. A. Jullien, of Paris. The *Revue* contains several curious articles some of which we intend to notice on future occasion.

From M. Rousseau of the Academy of Sciences at Marseilles the Society has received two works of his own composition. A *Memoire sur les trois plus fameuses sectes du Mussulmanisme les Wahabites, les Noasairis et les Ismaélites*, and a *Notice Historique sur la Perse ancienne et moderne*.

Copies of all the different tracts published by the Calcutta School Book Society, were presented by Lieutenant T. Irvine the Secretary to that laudable Institution.



Count Volney, the author of a *Voyage en Syrie* and *Ruines* presented to the Society a new work, called *L'Alphabet Européen appliqué aux Langues Asiatiques*. In the dedication of this volume to the Asiatic Society, the author describes the singular ordeal passed by his system of orthography. When the French Government was engaged in publishing the sumptuous work, descriptive of Egypt, it was deemed necessary to annex to it a geographical map and it was also of importance that the Arabic and French nomenclature should correspond as literally as possible. The Parisian *Arabistes* finding this impracticable, Volney, who had an intimate knowledge of the subject, was consulted. As there were however many Orientalists who opposed his theory, he suggested that a sort of Jury might be appointed to sit and decide between the parties in this literary suit. The case was a difficult one, and Volney proposed three eminent men distinguished for their knowledge of *Mathematics*, to assist at the trial. The Government was of opinion that the commission should consist of twelve, and twelve persons of literary distinction were accordingly appointed. The cause was investigated, and Volney's system of European transcription admitted to be the best. It is this system which is described in the volume now transmitted to the Asiatic Society.

Colonel Mackenzie presented a specimen of the curious remains of Sculptured Antiquities at Amrisweram in Guntoor. It was taken, with a few others, in the possession of that distinguished Antiquarian, from the mound called Deepul Dinna or Mount of Lights first described by him in the 9th volume of the *Researches*.

The Secretary presented a copy of the first of Mr H T Colebrooke's *Treatise on Obligations and Contracts* in the name of the Author.

A letter was read from Mr W H Macnaghten transmitting ten rupees taken from a number (204) discovered in an earthen pot by a poor man while digging on the bank of the Mahanunda near Maldah. They appear to be of the age of Shah Jahan.

A model of a *Kherad* or Turners Lath used by the native Turners at Patna was presented by a Lady also some seeds of the Candle berry Myrtle with two candles made of the wax produced by that plant. The plant grows at the Cape and the candles are in general use among the Dutch at that place.

Captain P G Baker has added to the stores of the Museum a box of Minerals, the produce of Rajpootana.

A Sponge plant from the shores of Singapore, was presented by Mr Palmer, and the skin of a Snake about twelve feet long by Colonel Paton

A letter was read from Dr Wallich, transmitting descriptions of several plants by Dr Govan Superintendent of the Botanical Gardens at Saharunpore to which additional remarks are appended by Dr Wallich. In the observation on the *Aconite*, called by the Natives *Beekh* or *Bees* it is said that the idea of its effluvia affecting the air so as to produce deleterious effects upon those exposed to it is very prevalent among the inhabitants of Bissepore and Gurhwal Dr Govan having been himself, as well as all those who accompanied him repeatedly exposed both during the day and night to its influence, without having ever experienced any inconvenience, he is inclined to attribute this belief to the circumstance of the plants always occurring at very high elevations, where we are informed by the highest authority, great inconveniences similar to those believed to be produced by it, are often felt viz giddiness, fainting, somnolency, and difficult respiration the latter of which symptoms has been usually ascribed to rarefaction of the air, and said to occur when the body remained perfectly at rest. The plant occupies the highest situation in the forest belt investing the sides of the Himalaya Dr Govan never having met with it much below where the Barometer stood at 19 inches. With regard to his own personal experience of the effects above mentioned and that of the people who accompanied him in crossing the Himalaya by the Rolo or Paonong Pass in Bissepore where the Barometer stood 17 inches—after passing the night, at what he conceived the upper limit of perpetual snow, he can assert that no other inconvenience or difficult respiration was felt than what was necessary result of the exertion in ascending and which ceased whenever the body remained at rest. On one occasion a degree of sickness and giddiness were experienced with anxiety of respiration not during the exertion of ascending, and several of the servants would willingly have remained behind to sleep for a short time on the snow but here the plant was not to be found for many miles and as the situation was much inferior in elevation to that above mentioned (the Barometer having only sunk to 19 inches) Dr Govan could not help attributing the sensations experienced, to the exertion of walking more than ankle deep among snow for nearly six hours, during which the feet were benumbed and the head exposed to the very powerful action of the rays of the sun. This was in crossing Manjoe ke Khan da between the Touse and Tumnour in the beginning of October 1818. *Aconite* is imported into the plains and sold at the rate of

ooo rupees the seer It is used in Chronic Rheumatism by the native practitioners

A collection of Fossils found on one of the Carrybareo cliffs bordering on the Burhampooter, was presented to the Society, by D Scott, Esq Commissioner at Cooch Behar, through the medium of Dr. Wallich

A specimen of a singular conformation of a human bone, with a description of it, was received from Mr John Tytler

A letter was read from the same gentleman, communicating a paper on the Binomial Theorem, the discovery of which had been attributed to Sir Isaac Newton It was afterwards ascertained that Newton was not the inventor of it but the first who applied it to fractions The paper in question professes to shew that the theorem was known to the Arabians, as it is to be found in two of their Arithmetical books, viz the *Ustful Hisab* or Key of Arithmetic, composed by Jumsid ben Musroul in the reign of Ulug Beg grandson of Timoor, [about 1150] and in the *Ayoum ul Hisab* or Rules of Arithmetic composed by Muhummud Barker, in the reign of Shah Abbas the I, about the year 1600 The rule is said to be derived from authors of a still more ancient date Mr Reuben Burrows, in the VII vol of the Researches suspects that it was known to the Hindoos

Lieutenant E Fell, transmitted a description of an ancient stone fabric near Bhilsa with drawings of the sculptures found there \*

The Secretary communicated an account of Human Sacrifice as practised at Puchmurreo, from Lieutenant R A McVaghien

We are happy to observe that the accounts of the Treasurer ending the 30th of April last show a balance in the Society's favor of about 11 500 Rupees

Captain Lockett brought to the notice of the Society, the exertions that had been made by Sir John Malcolm, to establish a Library and Reading Room at Mhow and suggested, that a copy of the Asiatic Researches should be presented to

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\*These two last Papers have been anticipated by us and will not need to be repeated here The first of those 'Description of a remarkable Monument near Bhilsa' by Lieutenant E Fell, will be found in No 182 for Sunday the 11th of July Vol 4 page 153 and the latter 'An Account of a Provented Sacrifice at Puchmurry' by an Observer, will be found in No 182 for Wednesday the 8th of September Vol 5 page 75 of the *Calcutta Journal*

that Institution. The suggestion was immediately complied with †

The application of the Principal of the University of Edinburgh, communicated by the Most Noble the President, to be favored with such articles as can be spared from the Society's Museum, of which there may be duplicates, was favorably received, and an early opportunity will be taken to transmit the collection to Scotland.

C. T. Metcalfe, Esq. and Captain Hodgson were unanimously elected Members of the Society [ Govt Gaz ]

*September 21, 1819*

### SCHOOLS IN INDIA

The following notice of progress of the Schools under the direction of the Church Missionary Society, is from the Second Report of the Calcutta Committee, in an extract of a Letter, dated Bancorah, the 5th March, 1819

"It was very gratifying to hear a large company of Bengalee boys explain the Government of England, speak of the two houses of Parliament the army, and navy, and universities, and chief cities of the United Kingdom, and I can truly add, that I have never seen more sharpness, and zeal for knowledge, and emulation, in the matter of taking places, in any English School

The most gratifying part of the examination, however, was that which consisted in the reading and questioning from the fable books, which is the first in the enclosed list. The questions are taken verbatim from the morals, printed at the ends of the fables. In giving an answer, the boy was expected to explain the example, by describing how it arose from the fable. Here the lad's skill was manifested. And it was very evident, that no plan of teaching is so amusing and instructive as the method of fables. The boy is at once entertained and edified. He is delighted to discover truth, and describe truth, in connection with what is so familiar and lively, his wits are sharpened, his language improved, and maxims of moral conduct are seized with eagerness. Now all this must be very useful. It must greatly open the under

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† The first public account of this Institution will be found in No 145, for Tuesday, the 27th of July, Vol 4, page 360, of the *Calcutta Journal*

standings of youth and do that sort of good which it is part of the School Book Society's plan to confer on the native of India.

## SECT. OF INDIAN DEISTS

The following account of the *Saids*, a religious Sect in the Upper Provinces is from the Second Report of the Calcutta Committee of the Church Missionary Society.

1 'In March 1816, I went with two other gentlemen from Futtelgurh, on the invitation of the principal persons of the *Said* sect, to witness an assemblage of them, for the purpose of religious worship in the city of Furrukhabad, the general meeting of the sect being that year in that city.

2 The assembly took place within the Court-yard (Daulan) of a large house. The number of men, women, and children, was considerable, we were received with great attention, and chairs were placed for us in front of the Durbar or hall. After some time when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn, this being the only mode of the public worship used by the *Saids*.

3 At subsequent periods I made particular enquiries relative to the religious opinions and practices of this sect and was frequently visited by Bhuwanee Dos the principal person of the sect in the city of Furrukhabad.

4 The following is the substance of the account given by Bhuwanee Dos of the origin of his sect.

5 About the Sumbut year 1600 or 177 years ago, a person named Beer bh an inhabitant of Beejhasur near Narnoul in the province of Delhi received a miraculous communication from Ooda Dos teaching him the particulars of the religion now professed by the *Saids*—Ooda Dos at the same time gave to Beer bh an marks by which he might know him on his reappearance. 1st That whatever he foretold should happen. 2d That no shadow should be cast from his figure. 3d That he would tell him his thoughts. 4th That he would be suspended between heaven and earth. 5th That he would bring the dead to life.

6 Bhuwanee Dos presented me with a copy of the *Pot*, *hee* or religious book of the *Saids* written in a kind of verse in the *Thenth* Hindoo dialect and he fully explained to me the leading points of their religion.

7 The Sands utterly reject and abhor all kinds of idolatry and the Ganges is considered by them with no greater veneration than by Christians although the converts are made chiefly, if not entirely from among the Hindoos whom they resemble in outward appearance. Their name for God is [Sutgun] and *Sand* the appellation of the sect means servant of God. They are deists and their form of worship is most simple, as I have [already stated]

8 The Sands resemble the Quakers in their customs in a remarkable degree

9 Ornaments and gay apparel of every kind are strictly prohibited their dress is always white

10 They never make any obeisance or salam

11 They will not take an oath and they are exempted in the Court of Justice their asseveration as that of the Quakers being considered equivalent

12 The Sands profess to abstain from all luxuries such as tobacco panm opium and wine—They never have nanches or dancing

13 All attack on man or beast is forbidden but in self defence resistance is allowable

14 Industry is strongly enjoined. The Sands, like the Quakers take great care of their poor and infirm people. To receive assistance out of the *punt* or tribe would be reckoned disgraceful and render the offender liable to excommunication

15 All parade of worship is forbidden—Secret prayer is commended alms should be unostentatious they are not to be done that they should be seen of men

16 The due relation of the tongue is a principal duty

17 The chief seats of the Sand sect are Delhi Agra Jypoor and Furrukhabad but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above mentioned at which the concerns of the sect are settled

18 The Magistrate of Furrukhabad informed me that he had found the Sands an orderly and well conducted people they are chiefly engaged in trade

19 Bhuwanee Dos was anxious to become acquainted with the Christian religion and I gave him some copies of the New Testament in Persian and Hindoostanee which he said he had read and shown to his people and much approved. I had no copy of the Old Testament in any language which he understood well but as he expressed a strong desire to know the account of the creation as given in it I explained

it to him from an Arabic version, of which he know a little I promised to procure him a Persian or Hindoostanee Old Testament, if possible

20 I am of opinion, that the Sands are a very interesting people, and that an intelligent and zealous Missionary, would find great facility in communicating with them

September 22 1819

### DOORGA POOJAH

The approach of the Grand Hindoo Festival of the *DOORGA POOJAH* has once more called forth into action the feeling of emulative rivalry so conspicuously displayed at the season, by the wealthy Natives in their splendid preparations for the *NAUTCHES*

The Friends of *MOHA RAJAH RANCHUNDER ROY*, and *BABOOS LILMONEY* and *BUSTON DOSS MULLIO*, may indulge in an anticipation of the highest gratification, from the arrangements which these Gentlemen have respectively made to render their mansions the scene of jocund festivity, and varied amusement At an expence of no ordinary magnitude they have retained for the occasion groups of the most celebrated Female Singers that have ever performed at this Presidency and those who have listened to the voluptuous melody and magic pathos of a *NIKHI* or to the sweet and varied tones of an *ASHOORUN* will require little inducement to partake once more of the Festivities of the Season and give themselves up to the soothing influence of the concord of sweet sounds

The season will be rendered remarkable for introducing to the notice of the Public another Eastern Lais the youthful and fascinating *NOOR BUKHSH* The personal accomplishments of this young Female are dilated upon in terms of enthusiastic admiration by those who have had an opportunity of seeing her and we are glad to learn that her professional merits are rated highly enough by Connoisseurs to warrant an expectation that when her powers have been improved by practise and matured by experience she will attain a distinguished place among the Triumvirate of Eastern Syrens, and assume her station by the side of *NIKHI* and *ASHOORUN*

Of the elegant and magnificent decorations with which the Mansions of the above wealthy Natives are adorned, we regret our inability to convey even a faint idea The

most costly productions of European Art, in lustres can delabras, mirrors &c &c have been collected together, at an immense expence, and whatever the fervid imagination or fanciful taste of an Asiatic could suggest as likely to contribute to the splendor of the scene, has been added with an unsparing hand

In a word, if the reader be one who has never witnessed the magnificent spectacle of a *DOORGAN POOJAH* in Calcutta, we can only assure him, that he will find the splendid fiction of the *Arabian Nights* completely realized, in the Fairy Palace of *RAJAH RAMCHUNDER ROY*, on the Evenings of the 26th 27th, and 28th instant

September, 24 1819

### SCHOOL BOOK SOCIETY

On Tuesday the 21st of September instant took place the Second Annual General Meeting of the *CALCUTTA SCHOOL BOOK SOCIETY*

Though at an unfavourable time the number of Natives was considerable and among the European friends to the Institution present were some of the principal Gentle men of the Settlement

*W B BAYLEY* Esq being called to the chair on the motion of the Honorable the Chief Justice read the Report of the Committee's Proceedings since the general Meeting of July, 1818 whereupon it was

Moved by the Honorable *J ADAM* Esq seconded by Sir *E H EAST* and resolved unanimously

'That the Report be adopted by the Meeting and printed under direction of the Committee for distribution'

The *CHAIRMAN* then announced that agreeably to what had been a frequent object of the Committee's wishes he had obtained the consent of the Most Noble the *MARQUIS of HASTINGS* to be formally placed at the head of the Institution as *PATRON* observing in substance that for his Lordship not to have manifested his decided esteem for such associations would indeed have been inconsistent with the well known benevolent attention constantly manifested by him for the best interests of the Natives of this country To this the Meeting with common acclamation requested Mr *BAYLEY* to present their warmest thanks for the honor thus conferred on them



Sir *FDW ARD HIDE FAST* next addressed the Meeting in an animated speech of which we can only offer the leading ideas. Regarding with heartfelt delight a spectacle so gratifying and uncommon before him as a Meeting composed of some of the principal European Gentlemen with the most respectable Natives Hindoo and Moosulman in disseminating useful knowledge throughout the country he naturally adverted to the Illustrious Patron of this Association instituting a happy comparison between the dazzling glories of his Lordship's military fame, and the milder but more lasting honors of this engaging feature of his Lordship's administration since by withdrawing the minds of men from war to the moral improvement of their fellow creatures he was establishing a name which would live in the annals of this and similar Societies to the latest posterity.—In short in thus presiding over and fostering the various endeavours now making to diffuse that knowledge which should tend to improve the moral condition of the many millions placed under his care, he knew no man who could more justly say of himself

*'Eregi monumentum ære perennius*

Having expressed thus much he could not refrain now from adding the slender but hearty tribute of his applause to the worthy Chairman, who might with justice be termed the foster father of the Society as it was well known that notwithstanding so much of his laborious life was unavoidably consumed in the important duties of his high station he had uniformly manifested the same attention to the interests of the Society and had found time for regularly attending the stated meetings of its Committee.—He felt it was a striking feature of this Association that here was no room for the exhibition of pride and vanity or the indulgence of those passions which disturb the peace of man but it was an union of the most benevolent nature productive of solid advantage and in a word,—a Society which could not but be pleasing in the eyes of God

The *CHIEF JUSTICE* then concluded by suggesting the expediency of a modification of such of the Society's rules as were inapplicable to its present relations and the recent accession to its respectability and efficiency. He had therefore to propose for the sanction of the General Meeting

That a President and four Vice Presidents be elected in addition to the Members who have hitherto formed the Committee and that the former Rules V VI and VIII

being rescinded, the following be adopted in lieu of them as Rule 'V' That the business of the Institution be conducted by a Committee, which shall comprise a President, 4 Vice Presidents, and 20 Members 10 of them being Natives to be annually chosen at a general meeting in July, who shall associate with themselves as Members *ex officio*, a Treasurer a Collector, an European and Native Recording Secretary and an European and Native Corresponding Secretary, with many other Secretaries as the Sub Committee it may be expedient to form shall require "

The rule was accordingly generally adopted

Mr FORBES proposed in consequence that W B BAILEY, Esq be elected President of the Calcutta School Book Society, which motion was seconded by HOLT McKENZIE, Esq and unanimously adopted

And Mr SHERER, seconded by Mr LUSHINTON moved that the following Gentlemen be also elected Vice Presidents

Honorable Sir EDWARD HIDE EAST,

WILLIAM EDWARD REES, Esq

WILLIAM THEOPHILUS METCALFE, Esq and

W H TRANT, Esq

and the same were elected accordingly

Various other resolutions were then unanimously adopted, the detail of which will appear hereafter

The PRESIDENT representing the exhausted state of the funds after an expenditure since the last annual meeting 20 000 Rs on the objects of the Society the European Gentlemen present put down in Donations and Annual Subscriptions upwards of 5,500 Rs

With reference to the funds of this Society, and the general appeal about to be made in its favour, it may be observed that it has not properly speaking called on the public at large for a space of two years The support given it on being brought forward in 1817 was so liberal that the Managers then felt they had the more difficult task of procuring the execution of work proportionate to the extent of the funds In the first year the expenditure was 5 000 Rs leaving on the 4th of July, 1818 favourable balance of 13 000 Rs in Cash and Government Securities

Soon after, three new Institutions in this Metropolis arose to claim that support from the Public which they obtained as well as merited\* The Managers of the Calcutta

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\* The Leper Asylum, the School Branch of the Calcutta Diocesan Committee and the Calcutta School Society

School Bool Society, considering therefore that the Institution under their charge was in no immediate want of funds, felt the propriety of refraining from bringing forward its claims to public notice. Circumstances are now however quite altered. The Institutions in question are established on a firm basis, while the funds of this Society are brought to a low ebb the demands on it for new works and new editions in 6 Languages, for the supply of seminaries of all descriptions, mean time progressively multiplying. To carry thro the works actually printing, or ready for press, would alone require a large sum.

The Society's complete organization and arrangements will now enable it to expend with effect even the most ample pecuniary supplies, which, after experience gained, arrangements adopted, and connections established up to the present time, are alone now wanting. Whatever then might be the natural fear of a failure of the funds on this occasion, the liberality of the Community of this Country will surely not allow such a cause to bar the attainment of the many important objects obviously within reach of the Society's immediate accomplishment. [Govt Gaz]

## NOVELTIES

*Musio hath charms &c"*

*To the Editor of the Calcutta Journal*

SIR

The lovers of harmony have if current rumours may be credited, good reason to look forward to delicious treats in the course of the approaching cold season. An old favorite has recently returned to Calcutta and new candidates for public admiration have arrived in this city, of whose powers it would be purely supererogatory to say any thing after the delightfully exciting account which you have given of them in a late Journal. Ere long too the Organic wonders of the PAN HARMONICON will as it is said peal upon the astonished ears of an Indian auditory, from the house of its possessor at BIRJEE TOLLAH.

We, whose destinies send us out to India experience a melancholy want, generally speaking of rational evening amusement. Here are no singing birds we have chirping insects and croaking frogs but they do not chirp or croak *musically*.

In some other countries, people are more happily situated. for, in the *Third Part of Dr Clarke's Travels through Europe, Asia and Africa* it appears, that he and his comrades enjoyed the pleasure of a *noturol CONCERT*, without any necessity for loosening their purse-strings to pay the pipers. In his progress from Hamburgh to Copenhagen, Dr O says, "that which offered the greatest novelty to our party, was the loud and incessant choros of myriads of frogs, the whole way from *Lubeck* to *Eutin*. To call it croaking, would convey a very erroneous idea of it, because it is really harmonious, and we gave to these reptiles the name of *Holstein Nightingales*. Those who have not heard it, would hardly believe it to be possible for any number of frogs to produce such a powerful and predominating clamour. The effect of it, however, is certainly not unpleasant, especially after sunset, when all the rest of animated nature is silent, and seems to be at rest. The noise of any one of them singly, as we sometimes heard it near the road, was, as usual disagreeable, and might be compared to the loudest quacking of a duck, but when, as it generally happened, tens of thousands, may millions, sang together, it was a choral vibration, varied only by cadences of sound, something like those produced upon musical glasses, and it accorded with the uniformity which twilight casts over the woods and waters."

I heartily wish Mr Editor, that the *myriads* of frogs which sing in my neighbourhood of an evening, after a fall of rain, had any *music in their vile souls*, and would betake themselves to *chords and cadences*, but, alas! though I unwilling have often been compelled to listen to their "sweet voices" for hours together, I never could make any thing out of their vibrating chaunting beyond an incessant claim and menace (with a horrible bawlf kind of intonation) of "*Pay me what you owe me Pay me what you owe me I'll go to law I'll go to law*" This has, sometimes, been so *exceedingly unpleasant* to me that I should rather call the frogs of Bengal Jail birds, than *Nightingales*.

Yours, in a quaver at the very idea,

SOLE-PA

Crotchet Lane, Sept 20, 1819

## MALDIVE ISLANDS

The following is the account of the Maldives, their inhabitants, government, customs, &c introduced into the narrative respecting the escape of the *Hayston's* crew, which we concluded in our paper of yesterday. We have been also politely furnished with a view of the general trade of the Maldivians, their export, weights, measures, &c but must leave it to some future day.

"Mall, in Latitude 4 20 N. though small in extent, appears to have been selected by the sovereigns of the Maldives, for the seat of government, on account of its local advantages, being defended by nature on most sides and capable of having its defence much increased by art. The Island is nearly circular and about three miles in circumference, being surrounded naturally by a reef on all sides except the Western, and there an artificial reef has been thrown up, connecting the extremities of the great reef, and leaving only two narrow entrances through which boats can pass, and which are shut up by booms whenever danger is approached from the people of the Laccadives, and ancient foes of the Maldivians. On this surrounding reef, the soil is generally high, and all hostile approach is consequently dangerous, but between the reef and the Island, the water is as smooth as a millpool, and generally about an hundred yards broad. Here lay all the trading vessels and fishing boats belonging to the place, the former amounting to seven and performing voyages at the proper season to Coyleo, the Coast, Calcutta and Chittagoog—the fishing boats amounting perhaps, to fifty or sixty. The tides are irregular, being greatly influenced by the strength of the wind, but rising generally about seven feet.

The Island itself is fortified all round, except on the Eastern side, which is the strongest by nature, and on the different sides and bastions ten in number, I counted one hundred pieces of artillery, some of them brass guns the largest being 12 pounders, and mostly, if not all Dutch pieces. They are not however well mounted, or in good order and the fortifications on which they stand are also going to decay.

The town extends over the whole island and is remarkably neat and clean, the streets being wide, crossing each other at right angles, and always swept every morning. The entrance into it from boats is by several small gates on the Western side, where the Sultan also resides in a sort of citadel, having high walls full of loop holes, and a wet ditch surrounding it about fourteen feet wide. The Sultan's house, within this place, is built of stone and two stories high, but has a mean appearance, which is not diminished by the chopper roof that

covers it. The houses of the town, which are very numerous, are very commodious, with spacious compounds neatly fenced round. They are built generally of wood and mats, some of them entirely of wood.

Two mosques are the buildings most calculated to attract the eye of a stranger, being of considerable size, and having a very respectable appearance. To one of these, the Sultan always repairs on Friday, for the purposes of devotion, when he is in good health, but while we were there, he was mostly unwell and scarcely quitted his palace. From this cause I was also deprived of the opportunity of examining the citadel, although I had been promised an introduction to his Majesty, when he found himself able to receive visitors.

All the houses of the town are provided with wells containing excellent water, and several public tanks, puckah built, serve the inhabitants for their ablutions. Various burying grounds are to be perceived, scattered about, in which are many tomb stones placed upright, with inscriptions in the language peculiar to the natives cut in Arabic characters, which they use in writing it.

The Government appears to be despotic and hereditary in the family of the Sultan, who has all the members of the blood royal bring with him in the citadel, in which also his regular troops are quartered, amounting to 150 men. In the exercise of the supreme authority, I was uniformly informed, that the rule of the Sultan was rather patriarchal than despotic and the conduct of the present Sovereign fully answers the description. Those who are poor are fed and clothed from the royal bounty, and crimes appear to be so rare and of such trifling magnitude that punishments are never severe. When an individual is found by his conduct to disturb the general tranquillity, it is reckoned sufficient to hustle him along the street and throw sand and water on him the disgrace attending which serves to check those who are ill tempered. Where any one may be particularly violent and refractory a day or two in the stocks is considered adequate to recall him to a proper sense of his duty and it is said that this severest punishment does not occur above once or twice in ten years. Indeed the inhabitants of Mull, amounting to about 2000 souls, appear to live exempted from many of the evils to which societies of more refinement and less industry are generally subjected.

The Sultan, called Malomed Aynock Dawn, has a Ministry composed of eight chiefs, styled Viziers four of them being of the first or highest class, and the other four inferior in rank. The General or Commander in Chief, Mahomed Dhus Maina, the Collector of Revenues, Darra Mansaon, and Ahmet

Vehano, the Shabbandar, wore three of the first class With the fourth, who was sick I was unacquainted neither did I learn what particular department was under his charge The other Viziers are subordinate to these and act under their directions as Deputies The Viziers, as well as the Governors of rank on the most valuable Islands, draw no direct emolument from the treasury, but have Islands assigned them for their support while in office

The Royal Revenues are drawn from all the Islands to Mall in Cocoanuts Tor'on o shell, Cowries Cor, &c and those that are nearest [supply] the town with fowls eggs, limes, bread, fruit, plantains, &c &c The total [Number] of Islands under the Sultan is estimated at twelve hundred, which, [appears] certainly very great, however, I should conceive it to be near [the] truth as I have found generally what seemed at a little distance to be only one island, to be actually ten or a dozen distinct Islets I could gather no precise intelligence to enable me to compute the whole number of inhabitants on the different Islands and it was something curious, when I mentioned to the Commander in Chief that returns of population might be usefully required, and obtained from all the Governors, to hear him reprobate the idea as one that would be very dangerous and draw down calamities on the Maldives such as overtook God's chosen people when David numbered them

The regular troops of the Sultan are as I have already mentioned about 150 dressed with red cloths round their bodies, and exercised with muskets and tulwars They receive each 15 seers of rice per month besides beef unt and pawn, and two cloths with two handkerchiefs annually They don't appear in the present day to have any employment but live at their ease in the citadel Formerly however it is said that national animosities stirred up as violent and long wars between the inhabitants of the Maldives and Laccadives, as ever existed between the English and French but since the Queen of Cannanore the Sovereign of the Laccadives has been under the British control these wars have ceased to display their ravages In time of war I was informed that levies of troops were drawn from all the Islands to the scene of action and mustered in considerable numbers

The Mahommedan religion is the only one professed among them, and to judge from their words and actions on commencing any undertaking they seem to be impressed with a deep sense of piety towards the Almighty They have no newspapers there, and don't appear to know any thing about the blessings of a free press or the tyranny of censorship however books written in their own language are not uncommon and they seem to pay great attention to their schools where the children are taught to read and write According

to their traditions, their ancestors arrived from the Malabar coast some centuries ago. Their language appears peculiar to themselves, at least it has no affinity to any of the Indian languages, with which the people of our crew were acquainted. Yet, in consequence of their intercourse with India, many of them speak Hindoostanee, and in that language the conversations in which I engaged were carried on.

"On the subject of matrimony their ideas are not shackled by any rigid system of restraint. A plurality of wives is allowed, but no concubines are to be retained by any. This last regulation seem to have arisen from the management of their priests, who have their fees for marrying generally a rupee from those in affluent circumstances, half a rupee from people of the middle class, and about four annas from others. If this be Simony it does not appear to be of deadly weight. Nothing can be done without marriage, but then divorces may be resorted to, as easily, and I never could learn that in such cases the husband was considered under an obligation to support his rejected rib. Conscious, however, of being liable to such treatment, the young ladies take care during the season of courtship to extort as many presents as possible from their ardent lovers. Yet, with customs so free, it did not appear to me, that they were often taken advantage of.

"Divorces were said to be rare, and the men generally contented themselves with two wives at most. Seafaring men, indeed, were frequently known to have wives on more than one Island that they were in the habit of visiting, but this was naturally to be expected in conformity to their customs.

"The rare occurrence of divorces, and the general enjoyment of conjugal happiness which appeared to distinguish their families, may perhaps be attributed to the exemplary conduct of the women after marriage. They are extremely industrious, and hardly ever to be seen idle, being either employed in spinning or dyeing cloth, twisting cord, picking cowries, or in the management of their domestic affairs. None seem to consider themselves entitled to indulge in idleness, or to abstain from any work that can forward the interests of their families. They dress very modestly, in garments of cotton and sometimes silk, brought close round the neck, with long sleeves and flowing to the ankles. These gowns they ornament, occasionally, with gold lace round the collar, having ear-rings and necklaces of gold to correspond.

Adultery and fornication are hardly ever known, but when they do occur, they are punished in a singular manner. My friend, the chief Vizier, informed me, that a long time ago five women, convicted of illicit intercourse with the crews of some Arah vessels, were sent, each, to an uninhabited Island, and obliged to remain there for a certain time, left to shift for



themselves, and no one was allowed to visit them. When the term of banishment was expired, only one was found alive, and she died a few days after she was brought back. This example had such an effect, that no other instance has since been heard of, which could demand a similar punishment. The mode of treatment, thus specified, although revolting in the last degree to the feelings of people living in refined society, seems much better calculated to check the progress of immorality than even the heaviest damages of an Irish Court of Justice, and the mild Maldivians in this single instance seem to have considered, that desperate evils require desperate remedies, while their experience proves that they have not calculated without judgment."

[ *Bengal Hurkaru*

September 26, 1819

### SERAMPORE COLLEGE

The First Report relative to the Serampore College has been transmitted to us, from that Institution, and we have great pleasure in giving wide circulation to some of the leading facts which it makes known, and which we extract from the Work itself.

The Committee observe, that they are fully convinced of the importance of SUPPORTING native youths who are not Christians while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a Bramun cannot, without losing cast, eat with a soodra, nor even under the same roof with a Bramun of another province. All youth who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast which it is not the design of this Institution to constrain them to violate in any degree. But without being thus supported, a youth of the brightest talents might be wholly debarred those advantages which might hereafter render him a blessing to his country, and to lay this as an additional burden on his generous European Patron,\* who, after subscribing to the College, may have sent thither from the most distant parts of India, an ingenious

\* In the Prospectus, published in August, 1818, it was mentioned, that any gentleman who might send to the College a Native Youth not a Christian, would have to support him

native youth for education from regard to the faithful services of his parent, perhaps a trusty and valued domestic would be placing a barrier in the way of his obtaining knowledge of the highest kind which in most instances would scarcely be surmounted. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air and no native youth to be deprived of its benefits for having the misfortune to be born and brought up within any particular circle the barrier to admission ought to be none beyond the inability of its funds to support and instruct more.

They are equally convinced that no Native Youth should be constrained to do a single act as the condition of his enjoying the benefits of this institution to the doing of which he attaches any idea of moral evil. As it can be no crime in any youth that he did not regulate the circumstances of his birth and of his first reception of ideas to make it the condition of his receiving certain important literary advantages that he shall be constrained to do what he himself deems wrong or to hear books read which he deems it wrong to hear is the ready way to corrupt the moral principle implanted in his mind by nature. While therefore the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness under the pretence of conscience they are firmly convinced that to compel any Native Youth to violate his sense of right and wrong, would be to teach him to act against his conscience for the sake of advantage—and that to deprive him in the least degree of the benefits of the institution for refusing it would be, to turn a desire to act rightly into a crime and to be guilty of the most flagrant injustice. In their view nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth whatever be his religious prejudices of the advantages of this Institution.

They also feel the propriety of introducing into this College all the Science now possessed by the Natives themselves. To an institution intended to convey superior information to native youth of the highest castes it is desirable that there be that respectability attached in the eyes of the most learned among the natives which shall

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while there in addition to his Donation or Subscription. This has been since agreed by the Committee for managing the College and, on more mature consideration it appears to them that the Donation or Subscription which entitles any gentleman to send a youth to the College ought to support him while there, whether he be a Christian youth or not. Hence the above article.

Age		Age	
1.	Korula, a Christian 19	19.	Thomas Tuesday, ditto 10
2.	Tara-chandra, ditto 16	20.	Heshwar, a Bra'mun 19
3.	Jeevuna, Christian 12	21.	Gunga narayana, ditto 8
4.	Gunga narayana, ditto 14	22.	Rama-chandra, ditto 30
5.	Soorya-munee, Christian 23	23.	Chandra-kanta, ditto 21
6.	Nanda, ditto 11	24.	Pitambara, ditto 20
7.	Suroopal, ditto 10	25.	Rama-Koomara, ditto 20
8.	Arappa ditto 10	26.	Raj-chandra, ditto 19
9.	Rajoo, ditto 13	27.	Chun-lee-churna, ditto 30
10.	Tara, ditto 6	29.	Sunatura, ditto 20
11.	Sona, ditto 9	29.	Thakoor-das, Bra'mun 21
12.	Meluna, ditto 7	30.	Rama dhuna, ditto 17
13.	Jugumol na, ditto 8	31.	Vunumalee, a Kayastha 16
14.	Jaya narayana, ditto 7	32.	Ram-dee, ditto 13
15.	Vunfau ditto 10	33.	Suroop, ditto 13
16.	Vunfau, ditto 7	34.	Rama-pari, a Sikh, 9
17.	Hurish, ditto 4	35.	Ungoree, a Burman, 12
18.	Mol'na, ditto 7	36.	Bhuruna singha, a Khasee, 11
37. Rama-chundra, ditto			

Among these youths, it will be seen that though the greater number are natives of Bengal, there are already some few from other parts. One of them is a native of Sikh country, and two Soorya munee and Ungoree, are of Burman origin, being natives of the tract of country lying between Chittagong and Arracan, the inhabitants of which are generally termed Mugs, and who about twenty five years ago voluntarily placed themselves under the protection of the British flag. One of these, Soorya munee, embraced Christianity about two years ago. He is an intelligent young man about twenty three, steady in his conduct, and eager for information, to obtain which he came to Serampore about eighteen months ago. He can read as well as speak the Burman language, and since his arrival at Serampore has applied so closely to the study of Bengalee, that he can read the scriptures in that language to great advantage. He lately at his own request begun the study of Sungskrita and at the Examination, the readiness with which he repeated from memory what he had learned of the grammar sufficiently evinced both his desire and his capacity for improvement. Meantime he is indefatigable in studying the Scriptures in Bengalee in his leisure hours, which language every step he takes in Sungskrita, will enable him to understand more fully.

Two more of these youths are of the Khasee tribe, a small nation to the east of Silhet, into whose language a great part

of the New Testament is now translated. These have no ast. One of these is about fifteen, the other about fourteen; in addition to their own language, they understand Bengalee, which they speak fluently. These, with a native lad about nine, sent from Shabarun-pour by a gentleman resident there, include all who are not natives of Bengal. The Committee however have received letters relative to *Three* other youths, natives of different provinces in Hindoostan whom their patrons are waiting an opportunity to send.

It is not the wish of Committee for managing the College, to confine it to such ideas of science as India affords, or to those imperfect ideas which may be possessed by themselves; it is their intention to establish in this Institution such Professors of European science, as may be able fully to realize the nature and design of this College. For this purpose the Rev. Mr. Ward, now on his journey to England on account of his health, has been commissioned to select and bring out with him for the College, two gentlemen of talents equal to filling stations therein with honor to themselves, and advantage to India. Two such persons therefore, should he happily succeed, the Committee hope to see placed in the college before the next Annual Report. These may serve to supply its present exigencies; and such other persons as may appear desirable, can be afterwards obtained with ease.

They beg leave to mention another work, relative to printing which they have deliberated for some time, and the institution of the College has now decided their judgment respecting the propriety of the measure. This work is

"*The Four VEDAS*, the great palladium of Hindooism, around which superstition for obvious purposes, has thrown such a degree of veneration, that the soodra who durst only listen to them, was deemed guilty of a crime to be expiated only by melted lead being poured into his ears. These days of darkness however are now evidently passing away every thing sacred in the Scriptures has been exposed to public view, and the enlightened among the Hindoos themselves do not hesitate to acknowledge, that darkness and concealment can add no real worth to any Work but rather tend to create suspicion, that every Work must found its claims to intrinsic worth wholly on its contents, and that these claims can never be substantiated as long as its contents are withheld from public view.—The expense of printing this work will undoubtedly be great, as it is voluminous, and its completion must necessarily occupy many years nor do they expect that the College will ever be reimbursed for the expense of printing it, since, with the exception of learned bodies in Europe and America, who may wish to enrich their libraries with a copy of a work so ancient, few pur-

chasers can be expected. As copies of the Vedas however, are already so scarce, and are likely to become far more so, the Committee think it highly proper to take measures to preserve this ancient monument of Hindooism, from complete oblivion.

The Committee having purchased a spot of ground, on the banks of the river, exactly facing the country residence of the GOVERNOR GENERAL, at Barrackpore, which cost 11,500 rupees, have determined on erecting the Buildings for the College, to consist of a centre building which shall include a large Hall for public examinations and the dispatch of public business, rooms for the various classes, suitable rooms for the Library and the Museum and an Observatory above, and of two wings for the accommodation of the Students and Professors. The building will contain two stories, it being intended to render the rooms on the groundfloor equally habitable with those above, with the view of combining the strictest economy with the greatest convenience and neatness. On the same principle the erection of a double row of rooms has been preferred, a single row involving a certain waste of expense, and a triple row being highly inconvenient for those who should occupy the middle rooms.

The central building will form a front of about a hundred and twenty feet, each wing an extension of somewhat more than a hundred and eighty, and the whole when completed present a front of nearly five hundred feet. Each of the wings will contain rooms for the accommodation of nearly a hundred native Christian Students, besides rooms for the Professors. The College, when completed therefore, will be capable of containing from a hundred and sixty, to two hundred Christian Students, and perhaps an equal or greater number of other Students, will preserve their cast inviolate by boarding in the town. It is not intended however to build more than one wing at present, the rest of the buildings can be added as the circumstances of the College may render them necessary.

"The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing as is universally acknowledged this, if it be ever effected must be attempted by suitable means, and to be done efficiently, it should be attempted through the *Natives themselves* as Europeans are too far removed from them and too little adapted to the climate to become the immediate agents to any extent in this important work—but if it must be done by native agents what method more likely to effect it than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and

investigation, lay open to them by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, fraught with knowledge, and not corrupted by unreasonable expectation, to become a blessing in their own sphere to the end of life? But to accomplish this, some spot is necessary, secluded from those allurments to vice which abound in Eastern Capitals, together with a Library and Apparatus, the collection of which, with suitable Buildings, and the support of able Professors, involves too great an expense to be provided in many different places at the same time

Of the suitability of Serampore for this purpose, sufficiently near the Capital of India and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully laid before the public, the Committee leave the public to judge, in them it might appear presumption. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India and the most effectual means of promoting its best interests. To this complete disclosure of them, they have therefore nothing to add, but that every benefaction to the Institution, whether interded as a Donation for the general purposes of the Institution, or for the support of particular Native Students,—or whether it be in the form of Annual Contribution for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness

*Benefactions generously sent the Committee by Gentlemen to wards erecting the Buildings, forming a Library, Supporting Professors and Students &c*

E Roche, Esq	Sa	Rs	300	E Stirling, Esq	Rs	50
C B Crommelin, Esq			200	A Friend		200
A Ross, Esq			100	Rev H Townley		200
J W Sherer, Esq			200	Messrs Alexander & co		1600
C T Metcalfe, (Annually)			100	H Hall, Esq		60
W Money, Esq			250	Capt J Trelawney		50
Hon. E Gardner			200	J Ranken Esq		100
D Scott sen. Esq.			200	A Friend,		180
H. Shakespear, Esq			50	Lieut O F Urquhart,		100
H G Christian, Esq			100	R Home, Esq		200
D Scott jun Esq			100	Mrs Levesque,		25
Hon W H L Melville			200	J Maseyk Esq (Annually)		25
R Lowther Esq			100	H O R Wilson Esq (Annually)		25
W H Valpy, Esq			50	Donation by Mrs Bryant,		600.

*Donations sent for the support of particular Native Students*

Major Gen Sir D					
Ochterlony, K C B	Re	500	G Ballard, Esq	Rs	500
Major Gen Ashe,		500	H Maseyk, Esq		1000
J H Harrington, Esq		500	Baptist Mission at		
			Delhi by Mr Thompson,		
			for two Students,		1000

*September 28, 1819*

## SECOND NOTICE

On the first establishment of the Calcutta Journal, in October, 1818, it was intended to have published Monthly a compendium of Asiatic Intelligence, for transmission to England, omitting the repetition of all European Intelligence, and confining it wholly to original matter, connected with Asia

At that period, the Journal had not more than one fourth its present number of readers, and the names furnished as patronising such a publication, were consequently not sufficiently numerous to meet the expence that a separate issue would have been attended with

It has since been strongly solicited from various quarters, to renew this intention, and set apart the Asiatic portion of the Journal, so as to be bound up alone in a form suited for transmission to Friends in England as a compendium of all that is passing on the Indian theatre, in the shape of public news local topics of discussion &c unincumbered with European matter, Advertisements or any thing that had before been known in England, or would excite no interest there

This has been effected by new arrangements in the Printing Office, and at the expiration of the present month, the First Number of an Asiatic Journal will be completed under its original and present title, differing in nothing from the Papers daily delivered but in the exclusion of European intelligence, and the limitation of its contents generally or with very trifling exceptions, to the News of India Correspondence Government Orders, Domestic Occurrences, and other local subjects of interest

These will be delivered to Subscribers at half the present charge of the Journal or Five Rupees per month, stitched

in blue covers, and containing such Engravings only as are connected with the Asiatic department of the Work. As the Indexes, which will now be published regularly, will suit equally to these Volumes and to those containing European matter, the pages will be retained in their present form, which will make only an apparent irregularity in their succession, where whole pages and even Numbers composed wholly of European intelligence are left out,—but care will be taken that no interruption of the subjects occur, and that each article included in it be perfect and complete.

From the enlarged field which the Indian Press now embraces, by the liberal footing on which it has recently been placed, it is conceived that old and retired Indians, as well the Friends and Relatives of Persons resident in this Country, would rejoice to possess so easily accessible a Record of the passing events which agitate the society, and excite the liveliest interests here,—and it is entirely with this view, of spreading widely strong and convincing proofs of British India approaching every hour more nearly to the country of our birth, in the tone and constitution of its society, so happily given to it for the first time, by the liberal and enlightened Ruler who now sways its destinies—that this task has been undertaken.

A limited number of copies will be printed—certainly not exceeding One Hundred—and these will be supplied to Subscribers only, in the regular order in which the names reach the Office, the earliest applications obtaining the preference.

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October 1, 1819

**BERHAMPORE, Sept 18**—We were too sanguine in our expectations of a fall of rain when I despatched my last. The showers have been partial in this vicinity, and although we had not so much as we were led to expect from the appearance of weather still there has been sufficient to preserve the paddy crops from total destruction, the wind has been variable tho generally inclining to the eastward and we entertain hopes that the change of the moon will bring us more copious showers. The price of grain continues to encrease, and the sufferings of the labouring class of Natives in proportion.

The system of monopoly alluded to in my last calls, and loudly, for the interposition of the legislature an example of



two or three of the most notorious characters would probably be the means of deterring others and the grain might be sold at much more reasonable rates. The present scarcity is chiefly artificial, and the evil to be apprehended from it is—the lower classes of natives being driven to despair, will have recourse to plunder, and the country be overrun with petty thieves and decoits, while not a shadow of a doubt can be entertained of there being a sufficient quantity of grain in the country to supply the population at least at more reasonable prices than the present. The system under which the Ryott cultivates is favorable to monopoly.

The Mahajans or Chowdries provide him with funds to pay his revenue, purchase seed, and support his family, and in return he is bound to deliver them the produce. If the season fails, he is commonly involved in debt beyond his means to liquidate, and consequently becomes completely in the power of his Mahajan. He is seldom more fortunate with his winter crops, as his necessities frequently compel him to dispose of it before this time of harvest, if it consists of such grains as will answer for grazing of cattle it is purchased by the Guallos or Cow keepers which is generally the choice of the Ryott as it ensures a ready sale. Was the Ryott a free agent and could bring his grain to market, we should see him more fortunate with his winter crops as his necessities frequently compel him to dispose of it before this time of harvest. Was the Ryott a free agent and could bring his grain to market we should seldom hear of scarcity. But while the cultivation is thus left in thralldom by the Mahajans, they can create an artificial one at pleasure.

October 6 1819

### DOORGAH POOJAH

To the Editor of the Calcutta Journal

SIR

Be pleased to insert the under written lines in your next public Paper

Your obedient servant,

TAZIEH BATAZIEH

The annual Festival of Doorgah Poojah was celebrated this season by the Hindoos of respectability and opulence, with its usual pomp and ceremony

The evenings of the 26th, 27th and 28th ultimo, were devoted to Nautches, at some of the most respectable houses. Upon this occasion every requisite that could contribute to the pleasure of the guests was studied, and we will give them the credit in saying, that their endeavours to please, kept pace with their intentions. The apartments appropriated to the reception of European visitors were superbly decorated, and displayed a brilliancy of illumination, seldom witnessed before, it combined European taste, with oriental magnificence. The hour announced for public entertainments to commence, was about 9 o'clock, when some of the most rare, skilful, and select dancing women were brought forward, and while at the house of Rajah Ramchunder, the famed Nikkeo enchanted the company with her Syren voice. Crowds of spectators were assembled at Roopchand Roy's to admire the graceful movements and the attractive charms of Bunnoo, a fair Cashmerian damsel, that seemed even to rival and outvie the former. Roopchand's house was the centre of attraction and continued to be crowded till 6 A. M. on the last evening of the Nautches. On the afternoon of the 29th Doorgah was conveyed to the sacred river with acclamations of joy, and this last ceremony concluded the Festival and Poojah.

October 7, 1819

### MARQUIS OF HASTINGS

The first portion of this communication is in the form of a Letter addressed to the Editor of a London Evening Paper of the 27th of May by an Old Proprietor, and the next, the comments of the Editor on the matter thus communicated, which we shall here place in their natural order. The Letter is as follows —

*London May 27 1819.*

SIR,

I went to the India House yesterday immediately after my arrival from the country, that I might give my vote for the discharge of the debt of gratitude which we owe to the Marquis of Hastings. The scene which took place was as surprizing to me as it was unexpected, indeed I might have recollected how Lord Wellesley was assailed in 1805. At that time I had just returned from Bengal, and well aware, as we all were in India, of the sagacity of that Nobleman's plans,

and the ability with which they were conducted to a successful issue, in spite of some unfortunate events which checked them for a moment, I expected to have found his countrymen sympathising with his difficulties, and admiring [the bravery] of mind with which he bore them. In place of this, I found them frightened out of their wits at the first repulse in a career of glory and of conquest. *Our Court*, in place of cheering him on to the goal which was then in sight, took the alarm also and persuaded themselves that the safety of India required his recall.

Well Sir, I hope we shall shew, by the numbers of the ballot that is now to take place, that we are grown wiser since that time. I have no knack at speaking, or I should have made some remarks upon the strange things that were averred in the Debate, but I am no orator, and I hoped some one else would have noticed them. As it has not been done, permit me to occupy a corner in your Paper, with a few observations.

It is admitted by Mr Hume (who has succeeded this time in having original opinions of his own), that the war with the Pindarries was not *merely just* but *necessary*, and that *any measure* short of the annihilation of their power would not have been attended with any useful consequence. yet he disapproves of the Mahratta Wars in which we were involved in the prosecution of this necessary object. He does not know any thing with regard to Holkar. "He does not know, and the Court of Directors do not know what the Marquis is doing. They have not had a scrap of paper from him for 16 months." This ignorance on the part of the Honorable Proprietor is the more strange to me, as he is a Member of Parliament, and has read, I suppose, the papers laid before the House of Commons in February. He will find in Nos 70 and 72 some further account of the causes of the War with Holkar. He will see what the Marquis is doing, in his letters to the Secret Committee of the 1st of October, 4th of November, 14th and 29th of December, and in particular I observe two long letters to the Court of Directors of the 8th of February and 19th of May, 1818, the last received in December only five months ago. There is another letter to the Court of the 20th of June, announcing the surrender of Bajee Rao. As the letters can no longer, after being laid before Parliament be considered as State Secrets why should the Hon. Gentleman affect to forget them in the Court of Proprietors? or if he has not taken the trouble to read them and to understand the merits of the case, why must he speak upon it so decidedly?

I must correct another slip of memory. We were told, that this war was different from the brilliant and singular extinction of the Mysore power, because hostilities were still

going on and it was impossible for him to say what would be the result

This sentence must allude to the Goonds, south of the Nerhudda, among whom that imbecile wretch Appa Salib, had taken refuge with his Arabs, and who are still plundering our new country. Perhaps some persons who are always foreseeing interminable wars and disputes, and trembling at some unknown phantom which they expect to arise in India, are apprehensive that this poor creature will prove a second Don Pelago and that he will defeat our sepoys with his brave mountaineers, and drive us back to our old frontier. They may be easy on this score. I will venture to predict, that Colonel Adams will put an end to his career in a month's time after he gets into the hills, nay, more I will foretell that we shall have the Goonds in as good order in three years as the Mewatees to the S W of Delhi are now. The Bhoosla's Government never could do this in the least. The only thing that I am disappointed at in that quarter is, that we have not taken Asseorgbur. It is a place of immense strength, and if taken with *eclat* would raise our credit greatly in the eyes of the natives in that part of the country. It is also from its strength and position of great value and would form the keystone of bridge of posta if I may so speak stretching from Surat to Bundelcund and against which the turbulent and the disaffected might foam in vain.

However people when they talk of hostilities still going on, as a thing quite different from the state of affairs in Mysore seem to forget that Dhoondia Wagh remained in the field for above a year after the fall of Tippoo and that two divisions under Colonels Wellesly and Stevenson were employed after him so late as September 1800 when his defeat and the destruction of his force by the former, formed one of the first laurels which the Duke of Wellington reaped in India.

The Polygars to the south of Mysore were not effectually subdued until 1800 yet these were perceived to be nothing in the balance with the subversion of the Sultan's power and the conquest of Mysore. Accordingly the Court of Proprietors confirmed a pension of £ 5000 a year to the Marquis Wellesley on the 15th January, 1801. This was long before the Marquis would up his accounts with them.

What was done in the case of Lord Clive? When he returned to India a second time the Company had agreed that he should enjoy his jagher for ten years after, when it was to revert to them, but when they received the accounts of his procuring them the Dewanny, they immediately voted him *their thanks* and resolved that his jagher should be confirmed to him and to his heirs for ten years more. It was valued at £30 000 a year.

It seems that some gentlemen, now that our affairs in India are at so low an ebb, know not where to get funds for this grant I will tell them Let them take the salary of a Commander in Chief, which they have saved since Sir George Nugent left India, now four years and upwards, Lord Hastings having done the duties of both offices on the salary of Governor General The sums thus saved must already exceed £40,000

If Lord Clive founded our Empire in the East, it is no less clear to any attentive observer, that the present Governor General has consolidated it by binding together the three Governments of Bengal Madras, and Bombay, which now unite their armies on the Norbudda by extending our dominions to the natural limits prescribed to India and by establishing our paramount controul within these boundaries

Such being the case, I lament that there should be any where a disinclination to show our gratitude by our actions, and I am not less sorry ashamed to observe the indecent manner in which the Marquis's private affairs have been commented upon in our debates There is indeed no pleasing some people, for one respectable individual within the bar objected to the vote, because there were better grounds for it which had not been assigned This his fifth objection and for this and other reasons he protested against it This seems to be an over nicety

#### AN OLD PROPRIETOR

To this the Editor has appended the following full able, and judicious remarks in his leading column of the same date

In a preceding column our readers will find a letter from a Proprietor of India Stock who makes some judicious remarks upon the late Debate in Leadenhall street Joining however, as we do in his opinion of the facts we cannot concur in his surpriso and astonishment at the treatment which Lord Hastings receives from some of the speakers We have taken much pain of late to make ourselves acquainted with Indian affairs which are becoming daily of more importance The result of our reading compels us to say, that if our correspondent had been more conversant with the history of India he would have known that envy and detraction have invariably dogged the heels of every ruler who has done any thing beyond the official routine of his office Every one of the Governors who have carried on arduous wars or brought new masses of subjects within the pale of our milder and steadier government have experienced this

*Illos vero suis non respondere favorem*

*Speratum motis*

In our free country, fertile in all the anomalous luxuriance of character, there appear to be some who take a delight in performing the function of the slave in a Roman triumph. The Indians may flatter their Vice-Roy that he is an Avatar, but they take care to remind him he is only a man.

To begin with Clive, the founder of our Eastern Empire. In 1758, twelve months after the battle of Plassey, a ship arrived from England with the orders of the superior authorities at home, for the regulation of this new Government. "The Directors (says Mr Sraffton), divided by violent contests among themselves, which certainly did them no honour were so unfortunate in their judgement as to appoint four Governors to Bengal, to govern each for three months, and left Colonel Clive entirely out of this list." The result does infinite honour to the four, they unanimously agreed to waive their own nomination, and requested Clive to accept the undivided office of President. We remember one parallel to this disinterested patriotism among the Atheoian leaders at Marathon, and no other.

In 1760 Lord Clive returned to Europe, and how far he was satisfied with the language and manner of those to whom he had given a kingdom, may be gathered from the last paragraph of his last dispatch. The curious reader will find it in Mills's History of India. His re-appointment to Bengal in 1761 we find in the same Work, was carried in the Court of Directors by a majority of two, thirteen being for and eleven against it.

The strong party both in the Court of Directors and in Parliament, in opposition to all Warren Hastings's measures, is well known and through what an ordeal he passed before England could confirm the award of India on his pre eminent talents and profound sagacity.

When Lord Cornwallis was forced into the Grst Mysore War by the hostilities of Tippoo against the Travancore Raja (our ally) the injustice and inexpediency of the war furnished topics for declamation in England. Mr Hippisley and Mr Francis wanted to preserve Mysore entire *because it was a balancing power and because the finances of Company could ill endure the burden of an expensive war.* The finances seem to be a standing ground of alarm with Indian Politicians, if they cannot raise their supplies within the year they are ruined. Mr Fox denounced the alliance with Maharattas and the Nizam as a plundering confederacy for the purpose of extirpating a lawful prince!

The brilliant and decisive operations of 1799 encouraged the Court of Directors to propose to the Proprietors an imm

\* See Mills's History, Vol 2 pages 190

mediate pension of £5000 to Lord Wellesley. The debate which took place will be found in the Asiatic Annual Register for 1800, and it is worth reading. One gentleman acquits himself of the debt of gratitude, by saying that *he* (one Mr Macfarlane) saw nothing but what common prudence and discretion might achieve, and he thought the princely situations of Governors in India were ample compensation for the best services they could perform. Another thought £5000 too much *now*, but had no objection to it after Lord Wellesley's return. A third stopped to pay compliments to Tippoo in a long speech, and to prove that he was no Tyrant and his father no Usurper. So, on this occasion, some people cannot believe that the Peishwa intended to massacre Mr Elphinstone, but nobody has been found to praise his or Holkar's excellent government, or to lament the sad fate of the Nagpore Raja, a most legitimate sovereign, and connected by blood with the original Maharatta princes, the family of Sevajee.

The transcendent services of Lord Wellesley and the wisdom of his plans are now, we see fully admitted, but our readers connected with India, will remember how they were treated and acknowledged at the time. Those who are not acquainted with Indian affairs, may be told in a few words, that his favorite measures were thwarted, his college, which it is now the fashion for every body to praise, was crippled in the birth, and he was recalled when on the eve of accomplishing his schemes. Such as are curious after particulars, may refer to the famous dispatch written to him and signed by most of the Court of Directors, but which the Board of Control would not let them send. It is to be found at length, and with full notes, in the Asiatic Annual Register.

Upon referring to these facts we think Lord Hastings is comparatively well used. Twenty five out of thirty who have been lately in the direction concur in the proposed grant. Some who object to the grant concurred warmly in the vote of thanks. And if we may judge of the ballot by the show of hands on Wednesday in the Court of Proprietors an immense majority of that liberal and independent body concur with the great majority of their Directors.

Some of those who oppose grant do so no doubt on honorable and sincere conviction. So Mr Whitbread deprecated the war of 1815. We cannot account for the perversities of the human intellect. In a large and free assembly, unanimous opinions will scarcely ever be entertained on very recent occurrences. Those who come under this class of fair opponents may easily be distinguished by their candour in debate and their firmness tempered with courtesy and moderation. There are other more ignoble causes, however, which swell the list of opposition.

There is first, the usual number of detractors, who feel the splendor of living merit painful to their eyes. There are also the croakers who are ever boding failures, the men who deprecated any attempts to meet Buonaparte on land because he told us he was invincible. There is also at all times a numerous class of moderate and worthy men of confined understandings, who cannot comprehend the plans of a man of commanding genius and cannot enter into his views. Their obvious course is to decry them as fanciful, or far beyond our means and to call out in favor of economy and practical measures. They are always in the moment of greatest danger for husbanding our resources, and for something prudent and cautious. They are unable to exercise any long foresight, and they pride themselves on *seeing* their way which they cannot see. The classical reader will remember such a faction in the senate of Carthage. They opposed the splendid projects of her greatest General they undervalued his victories thwarted his plans and starved his resources. With perfect consistency to the end, they rejoiced in his failure which they had helped to bring about and in the midst of their country's ruin, prided themselves on the fulfilment of their predictions. The illustrious conqueror of Hannibal had no better fortune. After having served his country, in the field and in the senate from very early youth, neither his eminent public services nor the mild wisdom and warm benevolence of his private character could protect him from being brought to a public trial upon a charge of plunder in the Asiatic war. In our times, many writers and speakers of great note sneered at the idea of our saving Portugal and defending Spain and cotinued up to the very time of our entering France to look out for dreadful reverses and to believe the nonsense in the *Moniteur* about a clap of thunder coming when it might best suit Buonaparte.

Then comes the class of old Indians who furnish the ablest and also the most bigotted of our Leadenhall street politicians. In politics as in poetry a little knowledge is a dangerous thing. A man fancies often that he has a belly full of this commodity when in truth he has only a mouthful and is puffed up with wind conceits. In India every thing has been changing yearly since the time of Warren Hastings. The increased vigour of the Government the intimate acquaintance obtained with the financial systems of the country and the complete introduction of our Courts of Law have altered the condition of our own possessions. The breaking up of effete dynasties the crumbling down of hostile states the rancorous jealousy of some and the imbecile weakness of others have produced by degrees a new state of foreign relations.



Called upon by the march of events, and at last by the cries of suffering humanity, we have picked up the Imperial crown, which was trampled in the dust, and put it on our brow. In one short campaign, hostility was beaten down, and the rescued nations flocked to our standard.

The accounts which we have derived from some gentlemen of respectability lately arrived from Bengal, confirm the prosperous statement which is conveyed in the public dispatches. Strange as it may seem some of our old Indians are the last to credit this, it was not so in their time, and they shut their eyes to the gradual expansion and consolidation of our Empire since 1794. They are persuaded things must in reality be pretty much as they were 15 years ago. When they left India, the orb of our power was only beginning to rise over the Ghats and still shot of a level light upon the Maharatta dominions. Public and private accounts concur in stating that all India now beams in the blaze, and that the rays culminate from the meridian. But no they are sure this is some optical illusion. They have been in India themselves when the sun was rising, and they are sure they would find him in the same part of the heavens, if they should return.

Many of these persons, though extremely prejudiced are otherwise sensible men, and thus their obsolete notions of policy, pass for the dictates of wisdom and experience among their friends.

Lastly there are many persons in London, who in place of reading the public papers and dispatches enquiring and reflecting for themselves from their opinion entirely on some private letters from persons on the spot. The value of such information may be estimated by any one who remembers the heap of silly and absurd rumours we used regularly to receive in private letters from Paris or the criticisms on the Duke of Wellington's campaigns (especially on the occasion of any check) which were drawn from the same abundant source of *private letters from the Army*. It is very amiable to be sure but also very silly, to attach the importance we see some people do to the accounts they receive from their own nephew or their school fellow abroad and how readily his crude notions are swallowed—provided his tone be positive enough. In this way, the conceits of ignorance the clamours of disappointed interest and the croaking of shallow discontented Alarmists are received at this distance as most material information. The most unfounded and absurd statements are made and believed, on the authority of *private letters from India*.

In this way, a minority is made up and considering all this, we think Lord Hastings a friends and the admirers of

his policy should be well satisfied that it is so small. We are sorry indeed to see the respectable names of Mr Grant and Mr Hudleston in such company, knowing their private worth, we wish they had not followed a line of conduct which we consider as impolitic, and as most ungracious to the Governor General.

We are as anxious as Mr Grant to see the Marquis's system of governing the countries he has conquered, and from what we can learn of the present state of India, and what we know of His Lordship's liberal principles of rule, (principles which he professed out of power, and which he has carried with him into power), we anticipate the most important advantages to that empire from his pacific sway. It is time we lay our account with increased establishments, and even some increase to this dreadful Indian debt, but this does not alarm us. We should be made more uneasy at any short sighted parsimony which should cramp our efficient power, and in the smallest degree expose our acquisitions to hazard.

Our readers will readily pardon the length which we have gone in discussing this subject. It is one of great and of increasing importance public and private as there is now scarcely a family in Great Britain that has not a son or a relation in the East.

October 8 1819

## FEMALE SACRIFICES

*To the Editor of the Calcutta Journal*

SIR,

The perusal of the account of a Satty at Chitpore given in your truly valuable Journal under date of the 13th of August created in me those feelings of horror which it must excite in the breast of every being in human form, and possessing the common sentiments of our nature. They are feelings however, which have often been called forth upon similar occasions and innumerable instances could be adduced to prove that the diabolical measures at the Satty, mentioned by your Correspondent, "A SUBSCRIBER", have been, and still frequently are practised to compel the half animate victim to undergo this cruel sacrifice.

The sanction to the Satty, it is well known is given by the British Government upon one of the fundamental principles by which they are guided in their administration of this country, namely a free toleration in religious matters. But though Wisdom adopts that principle, she also calls both to the Legislative, and more especially to the Executive, part of Government, to prevent an abuse thereof. Humanity would willingly grasp at a field in this cause, were she not restrained, by the principle of Government above mentioned. That principle is tolerated, as it affects the Sacrifice of the Satty, because that Sacrifice is sanctioned—IT IS NOT ENJOINED!!—by the *Commentaries* upon the sacred Law of the Hindoos.

But though the practice be allowed in British Territory, is it not the imperious duty of those entrusted with the lives of their subjects, to see, that they shall not be wantonly and unnaturally cast away, whilst the mind, which has to decide upon the awful and tremendous object before it is impaired unnaturally perhaps, by intoxicating drugs, naturally by the immediate previous loss of one of the dearest ties upon earth? In one of these states of mind, the poor victim is sure to ascend in most instances, too, is forced upon the Funeral Pile!

I know it can be urged that the humane edicts of Government direct that the utmost freedom of action shall be allowed to the poor votary, and that if desirous of retracting from her first intention, that even at the Pile she shall be allowed so to do. But who are to be the judges of her wish at that moment? The scene witnessed by "*A SUBSCRIBER*", is an answer both to that question and exhibits also the compassion which the miserable wretch must expect from those judges, in the event of nature overcoming her intoxication, or infatuated zeal!

Were "*A SUBSCRIBER*" relation even a solitary instance of such diabolical practices it would call for the minute attention of our Rulers but when those Rulers are told that thousands of such instances could be established, surely they will enter upon a consideration of these questions, 'Whether Policy requires the toleration of the Rite?' and if it does 'Whether some means could not be adopted without infringing upon the principle of a free toleration to prevent a poor female being sacrificed at a time when her judgment is impaired by natural or unnatural causes?' The Hindoo Law allows a widow, even at the last moment to retract from her previous vow to immolate herself. It also says, that without sacrificing herself she shall, by a life of purity, enjoy endless bliss in another world.

I humbly beg, Sir, to submit this Letter to the Public, through the medium of your independent Journal, which has, and will long, I trust, prove an uncorrupted channel for free discussions, which have for their object the cause of Justice, of Liberty, and of Humanity by the development of Truth

That era, thank God, has arrived, when disdaining the paltry arts of Tyranny and Despotism, a Ruler has appeared, who though possessed of almost sovereign sway, has had the magnanimity of soul to declare "That it is salutary for Supreme Authority, even when it's intentions are most pure, to look to the control of Public Scrutiny," and that, "That Government which has nothing to disguise, wields the most powerful instruments that can appertain to sovereign rule"

With these recorded sentiments before me, I hesitate not to hope that this Letter will find a place in your Journal, and that it may possibly form perhaps, an iota in those discussions in the cause of humanity, the dawn of which has so happily appeared. The vessel only requires to be put in motion, and I gladly lend my humble aid to that task—To conduct her to her—I trust—destined port, belongs to far more able hands

I am, Sir, Your most obedient Servant,

A VERY HUMBLE THO' SINCERE

Konkan, Sept, 12, 1819

FRIEND TO HUMANITY

### ASIATIC COLLECTION

To the Editor of the Calcutta Journal

SIR

As a Subscriber to your Literary Journal and a Contributor to the Asiatic Society's Museum I beg through your medium to express a hope that in dispatching a portion of that valuable Collection to the University of Edinburgh the Secretary will not fail to notify distinctly upon such articles as are forwarded to Europe, a correct designation of each of the specimens, together with the name of the *DONOR*, written in fair and legible characters in order that the Members of that celebrated University may be accurately made acquainted with the names of the Investigators of Asiatic Research, in this country, and thus be enabled to appreciate the exertion of such of their own pupils as have distinguished themselves in this pursuit

\* \* \*

Allahabad September 25, 1819

October, 12, 1819

## POST OFFICE

*To the Editor of the Calcutta Journal*

SIR,

Your have of late, from many quarters, received so many complaints against the London and Calcutta General Post Offices, by no means ill founded, that an individual would be inclined to think that the respectable personage at the head of the latter department, might issue such subsidiary orders to assistants under him ( of which I believe there are not a few ) as might ensure the regular dispatch of Europe Letters on their arrival in Calcutta, to our poor Moofussulites

We are entirely dependant, Mr Editor, upon your public spirited remonstrances for redress having long since abolished the very idea of addressing the Post Office fountain head, since the same delay of which we complain in one branch of the department would be very likely to occur in another, while through your excellent and impartial Journal we can communicate freely all authenticated facts The subject of this Letter is to furnish you with the following, on the accuracy of which you may rely —

On the 11th of August 1819 I received at this station a Europe Letter per the *Egfrid* and bearing the *Calcutta* Post mark of 29th of April, 1819 having been 3 month and 13 days coming to me from the Presidency by the *Dunk*!

If my name be required, I shall be happy to give it

AMINADAD

October, 16, 1819

## BENGAL ARMY

The constant press of other matter both foreign and domestic has till now prevented us from noticing among other things of some importance a Letter lately addressed to the Officers of the Bengal Army, by Lieutenant MCNAGHTEN, recommending to their consideration, a proposal for the establishment of a Military Fund

to warrant a refusal of the relief I ask you to bestow. The frequent claims which are now made on your benevolence (and which most, I think, some times give birth to uneasy reflections as to what may be the lot of your own families) will no longer wound your feelings, and excite your commiseration, by calling for aid (which many, through pity give, who can themselves not ill afford it) when a Fund for the relief of all shall be once established, and poverty ceased to be the almost certain fate of your country born widows, and your illegitimate offspring.

I am not now addressing people who are ignorant of the subject under discussion, and who require it to be explained before they can comprehend it, for you all know as well as, and most of you better than, I do, that, throughout the Army and the country, so disgrace attaches itself to "Half Cast children, and that in whatever light the legislature may view their augmentation, and its political consequences, they are looked upon (I mean, of course, those of them who live among us) as, in all respects equal to ourselves—that the females are considered suitable matches for any gentlemen—and that they claim alliance with the first men in the Army. That they are brought up and educated in a style far above the level of plebeians and are cordially received into the highest circles of society, and (whether wisely or unwisely, it matters not) that they are allowed and encouraged from their infancy, to imbibe and cherish notions of grandeur and false respectability, which totally disqualify them for the exercise of inferior duties and thereby render the sudden reversion to poverty, which they so often experience, doubly distressing and hardly supportable. Men of the first worth and respectability in India are of the race here spoken of, and the wives of many officers and civilians of high rank, are selected from among those composing it, without the slightest reflection being made upon their choice, and whether or not the country born are permitted to assume the same equal footing in the sister presidency, it seems to me altogether unaccountable and unnatural that the people who first publicly and expressly excluded them from the benefits of a charitable institution should be—their own progenitors!

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\* The Supporters of the Madras Fund are not, I find the first who have thus excluded their own blameless Children, for I am sorry to have to observe that the Bengal Civilians long ago adopted the same measure and be their reasons for this exception what they may, I defy them to convince any person of commonly humane feelings, that the causes of the exclusion can, in any degree justify its severity.

October, 17, 1819

## HINDOO SYSTEM

( From the Friend of India, No XIII )

*On the Tendency of the Hindoo System to distress and impoverish them*

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The tendency of every system of religion given from heaven is invariably to bless mankind. This spirit evidently runs through the whole of even the Mosaic System, although it is the Christian, which most fully proclaims "peace on earth, and good will towards men" \*\*\*

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We turn to the Hindoo system, and here without a hierarchy, without a regular series of ecclesiastics rising in gradation, till the highest shall equal princes and rulers, we behold throughout the whole of their code such an evident tendency to harass and distress the minds of the people at large, and to aggrandize and enrich the brahmanic tribe, as could scarcely have originated in any thing less than steady design. Had this appeared merely in imposing fines to the ecclesiastical tribe in the form of expiation for certain acts of immorality scarcely cognizable by regular statutes, it might have been ascribed to a benevolent concern in the legislator for the morals and happiness of the people although the policy which turned the delinquencies of the people to the profit of the sacerdotal tribe, would still have been evident. But in numerous instances and particularly in one which came before us last month while examining some papers written long since, containing observations on different species of birds found in India there appeared such an evident wish to harass and distress the minds of the ignorant with the view of turning this distress to the advantage of the brahmanic tribe, that we thought it ought not to be concealed from the view of our readers. The case occurs when a vulture, &c. by mere accident which it is scarcely in the power of any one always to prevent happens to perch on the house of some hapless Soodra. The following is the circumstance to which we allude. The Hindoos esteem the vulture and some other birds to be inauspicious, if one of these birds should perch on a house, it is to be esteemed unclean, till an expiation has been made. The following law upon this subject is extracted from the Yusunta raja shakoona

"If a vulture, a heron, a dove, an owl, a hawk, a gull, a kite, a Bhasha or a Pondra, should settle upon a house, the wife, or a child, or the master of the house or some other person belonging to him, will die,—or some other calamity will befall him within a year afterwards."

Such then is this law, now for its application in the common course of life, which will at once serve to discover its nature and tendency. To prevent these calamities the house or its value in money must be given to a brahmun. Or the master thereof must offer for a peace offering, the following articles viz the five productions of the cow<sup>1</sup>, the five gems, viz gold, silver, crystal, pearls, and emerald, the five nectarous juices, curds, milk, ghee, sugar, honey the twigs of five trees,<sup>2</sup> and the five astringent juices,<sup>3</sup> which are to be put into a pot of water and presented as an oblation. The guardian deities of the quarters of the universe must then be worshipped, and hundred and eight oblations of ghee made with a Sumidh, or sacrificial piece of the wood of the Kudhira<sup>4</sup> tree, while the mantra of Mrityoonjaya is repeated. The oblation called the muhayaadhee homa is to be performed at the commencement, or at the end of this ceremony. Oblations of ghee, at each of which the gayutree is repeated, are then to be made to Vishnoo the nine planets, Udbhoota, and the household gods, which being done, the brahmuns must be entertained with ghee and rice milk. It is then required, that the sacrificial fees be paid, and water sprinkled with appropriate mantras, when assurance being given that all has been duly performed a prostration is made to the brahmuns and the benediction received from them.

It will be evident on reflection that this law and its accompanying circumstances must produce a double effect on the minds of the Hindoos. In the first instance it must fill them with unspeakable anxiety and terror. Calamities the most dreadful to human nature the loss of a man's dearest relatives the frustration of all his plans the wreck of all his substances he is taught continually to dread, not from the consciousness of some flagrant act of fraud and injustice committed

(1) Cow dung, cow's urine curds milk, and ghee, with koosha (*Poa cynosuroides*)

(2) Twigs of *Ficus indica* *F. religiosa*, *F. glomerata* the mango tree and *Mimusops elengi*

(3) Juices obtained by macerating in water, the bark of *Engenia* *Jambolana* *Bombax heptaphyllum*, *Sidarhomboides*, *Zyzyphus jujuba*, and *Sesabano grandiflora*

(4) *Acacia Catechu*



October, 17, 1819

## HINDOO SYSTEM

( From the Friend of India, No XIII )

*On the Tendency of the Hindoo System to distress and impoverish them*

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The tendency of every system of religion given from heaven is invariably to bless mankind. This spirit evidently runs through the whole of even the Mosaic System although it is the Christian which most fully proclaims "peace on earth, and good will towards men" \*\*\*

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We turn to the Hindoo system, and here without a hierarchy without a regular series of ecclesiastics rising in gradation, till the highest shall equal princes and rulers we behold throughout the whole of their code such an evident tendency to harass and distress the minds of the people at large and to aggrandize and enrich the brahmanic tribe as could scarcely have originated in any thing less than steady design. Had this appeared merely in imposing fines to the ecclesiastical tribe in the form of expiation for certain acts of immorality scarcely cognizable by regular statutes it might have been ascribed to a benevolent concern in the legislator for the morals and happiness of the people although the policy which turned the delinquencies of the people to the profit of the sacerdotal tribe would still have been evident. But in numerous instances and particularly in one which came before us last month while examining some papers written long since containing observations on different species of birds found in India there appeared such an evident wish to harass and distress the minds of the ignorant with the view of turning this distress to the advantage of the brahmanic tribe, that we thought it ought not to be concealed from the view of our readers. The case occurs when a vulture &c by mere accident which it is scarcely in the power of any one always to prevent happens to perch on the house of some hapless Soodra. The following is the circumstance to which we allude. The Hindoos esteem the vulture and some other birds to be inauspicious if one of these birds should perch on a house it is to be esteemed unclean till an expiation has been made. The following law upon this subject is extracted from the Vusunta raja shakoua.

"If a vulture, a heron, a dove, an owl, a hawk, a gull, a kite, a Bhasha or a Pandura, should settle upon a house, the wife, or a child, or the master of the house or some other person belonging to him, will die,—or some other calamity will befall him within a year afterwards."

Such then is this law, now for its application in the common course of life, which will at once serve to discover its nature and tendency. To prevent these calamities the house or its value in money must be given to a brahman. Or the master thereof must offer for a peace offering, the following articles viz the five productions of the cow<sup>1</sup>, the five gems, viz gold, silver, crystal, pearls, and emerald, the five nectareous juices, curds, milk, ghee, sugar, honey the twigs of five trees,<sup>2</sup> and the five astringent juices,<sup>3</sup> which are to be put into a pot of water and presented as an oblation. The guardian deities of the quarters of the universe must then be worshipped, and hundred and eight oblations of ghee made with a Sumidh, or sacrificial piece of the wood of the Kudlura<sup>4</sup> tree, while the mantra of Mrityoonjaya is repeated. The oblation called the mahayadheo homa is to be performed at the commencement or at the end of this ceremony. Oblations of ghee, at each of which the Gayutroo is repeated, are then to be made to Vishnoo the nine planets, Udbhoota, and the household gods, which being done, the brahmans must be entertained with ghee and rice milk. It is then required, that the sacrificial fees be paid, and water sprinkled with appropriate mantras, when assurance being given that all has been duly performed a prostration is made to the brahmans and the benediction received from them.

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by him not even from his omission of certain awful and mysterious rites enjoined by the shastras—but from a circumstance in which he cannot become an agent respecting which he can exercise no kind of volition and which it is completely out of his power to prevent—the settling of a dove upon his habitation while he may be reposing after the fatigues of business, perhaps absent at the imperious call of duty!

Meanwhile this gives the Hindoo to understand that his neighbour a brahmin perhaps fully as ignorant as himself, and far more idle and immoral has complete power over those circumstances which threaten his property with the most dreadful calamities and even over the lives of his dearest relatives. What does this involve? Should he view all things as fortuitous as arising merely from the operation of chance he is by this law practically taught that this brahminic neighbour excelling himself in nothing but disregard to the dictates of reason and morality is in reality capable of controuling the most affecting circumstances—of averting calamity and turning aside even the shafts of death itself. But if he regards all things as ruled by destiny and fate he views this neighbour as exalted above the gods themselves since if duly propitiated he feasted and fast he can controul the laws of destiny to which even the gods are constrained to bow. Could human cupidity devise a more complete method of enslaving the mind? Let these ideas prevail uncontradicted,—let only a few submit to these expiatory fines rather than run the tremendous hazard and the belief in the power of the brahmin is completely confirmed and from that hour the wealth of his neighbour lies at his disposal. Could the greatest enemy of mankind have devised a more effectual mode of keeping the mind in a state of the most abject debasement? Is it any wonder that with all their ingenuity of understanding (and in this point they certainly are not behind other nations) the Hindoos should be precisely what we every day witness them to be?

Yet is there no remedy? Is the Hindoo mind consigned to everlasting degradation? Happily there is one remedy easy of application and effectual in dispelling delusion as the touch of Ithuriel's spear. It is the diffusion of knowledge and above all of that arising from the Sacred Writings. Let ten a hundred a thousand begin to doubt whether the perching of a dove on a house be thus inseparably connected with death and unknown calamity while that of a raven is perfectly innocuous. Let one among these at length venture to risk the dreadful result by patiently awaiting these threatened calamities, let another imitate his example—a third—a fourth—and the spell is completely broken. The man before regarded as almost more than a god, by the touch of reason is at once disrobed of all his divinity, and reduced to a

quiet, harmless mortal differing in no respect from his neighbours around him Thus without the least noise or stir, may the diffusion of knowledge dissolve the charm, and free the Hindoo mind from a state of thralldom, hitherto destructive to its peace, its improvement, its moral exertion. beyond the power of language to describe



October, 19 1819

### LIBERTY OF THE PRESS

*To the Editor of the Calcutta Journal.*

SIR,

Here, in the very heart of India, a thousand miles removed from either of the Presidencies, your warm and animated Discussions in defence of that best boom of our glorious Constitution, *the Liberty of the Press*, have given us new life and vigour, and brought back the picture of home to our recollection, in all the vivid freshness of their native colours Here too, we have seen, Sir, the ranks of Liberty, to write you down, as the phrase is to stigmatize you as a man whose opinions were dangerous to society and who delighted to stain the reputation of the purest without regard to rank or insignificance, wealth or poverty, virtue or vice

We have seen the combination of these envious and out rivalled joining the general hue and cry against your free and independent career But, Sir, banished as our little knot is, from the great world, we have not lost all our feelings as Englishmen and we believe and hope, that those whose fortunes keep them at the Presidency, where they must be in daily intercourse with persons fresh from the mother country are likely to be still less changed.

Yet I cannot resist the temptation of selecting for you a short passage from a sufficiently popular Poem of our own language, which, I beg you in the name of myself and companions, to re-print, as it will not occupy more than a column for the benefit of those carping and disappointed rival Editors who would fain persuade the world, that the Liberty of the Press the greatest blessing bestowed upon the land since it has formed a portion of the British Empire, and which will eternize the fame of that benignant spirit in whose purely British bosom it originated, in a curse, teeming with rank and poisonous influence, which will disseminate itself

through every class of society, and breed public disaffection and private omities

Were it not a libel, Sir, on your understanding, to suppose for a moment that you could attach importance to such empty fears should tell you that the current of popular opinion is too strongly on your side ever to be turned against you, until much more truth and much more eloquence than has yet been witnessed, shall be found in the calumnies of your accusers, who seem to have been actuated by that from which we utter our constant prayer to be delivered "envy, hatred, malice, and all uncharitableness."

My object, however, was not to reason on a subject, on which all who feel proud of the name of *Englishmen*, most feel alike, but to offer to your rivals, through the medium of your Journal (for I doubt much whether they would insert it in their own) the admirable poetic Dialogue on the evils or blessings of that Liberty, of which, though they once vaunted themselves the firmest friends, they no sooner became possessed of, than they traitorously became its most bitter enemies. It is thus

- A Sing when you please, in snob a cause, I grant  
 An English Poet's privilege to rant—  
 But is not Freedom, at least is not ours  
 Too apt to play the wanton with her powers ?  
 Grow freakish and oerleaping every mound  
 Spread anarchy and terror all around ?
- B Agreed, but would you slay or sell your horse  
 For bounding and curvetting in his course ?  
 Or if, when ridden with a careless rein  
 He break away, and seek a distant plain ?  
 No ! his high mettle under good control  
 Gives him Olympic speed, and shoots him to the goal  
 No ! Freedom has a thousand charms to show,  
 That slaves, however contented, never know,  
 The mind attains, beneath her happy reign,  
 The growth that Nature meant she should attain  
 The varied fields of science over oew,  
 Wider and wider opening on her view  
 She ventures onward with a prosperous force,  
 While no base fear impedes her in her course  
 Religion richest favour of the skies,  
 Stands most reveal'd before the Freeman's eyes,  
 No shades of superstition bolt the day  
 Liberty chases all that gloom away  
 The soul emancipated unoppressed  
 Free to prove all things and hold fast the best,  
 Learns much and to a thousand listening minds  
 Communicates with joy the good she finds,

Courage in arms, and ever prompt to shew  
 His manly forehead to the fiercest foe,  
 Glorious in war, but for the sake of peace  
 His spirits rising as his toils increase,  
 Guards well what Arts and Industry have won  
 And Freedom claims him for her first born son.

Place me where Winter breathers his keenest air,  
 And I will sing—if *LIBERTY* be there—  
 And I will sing—at *LIBERTY'S* dear feet,—  
 In Alno's torrid clime, or India's fiercest heat

COWPER'S TABLE TALK

Hussingabad, 8th September, 1819

\* \* \*

## SAVINGS BANKS

To the Editor of the Calcutta Journal

SIR

Persuaded that many are prevented from saving in consequence of not considering the rapidity with which Money accumulates in this country I conceive it would be rendering a service to the *Savings Banks of India* were insertion given in your valuable Journal to the following calculation made a short time ago at the solicitation of a friend shewing the precise time at which a Principal of 1000 Rupees would at compound interest double itself from 12 to 6 per cent per annum respectively

Supposing a person puts into the Bank on the 1st of January 1820 Sixteen Rupees 1000 to run at compound interest at 12 per cent the result would be as follows—

Interest for the year 1820	Sa	Rs	120
To which add Principal		Rs	1000
New Principal for 1821	Sa	Rs	1120

Years	New Principal	Each Year's Interest		Amount Principal and Interest			
		Sa Rs	Deci mals	Sa Rs	Deci mals	Sa Rs	Deci mals
On the 1st of Jan 1821	1120	0	134	40		1254	40
On the 1st of Jan 1822	1254	40	150	53		1404	93
On the 1st of Jan 1823	1404	93	168	59		1573	52
On the 1st of Jan 1824	1573	52	188	82		1762	34
On the 1st of Jan 1825	1762	34	21	48		1973	82
On the 1st of Jan 1826	1973	82	which is short of Two Thousand Rupees by Twenty six Rupees and Eighteen Decimals				

To realise this deficiency it will be necessary for the Principal 1973 82 to run at interest for 1 Month and 10 Days longer, so that on the 10th of February 1826 the Original Deposit of 1000 Sicca Rupees will have exactly doubled itself

This data being established, we obtain the other rates of 11, 10, 9, 8, 7, and 6 per cent by inverse proportion thus —

	Years	Months	Days
As 12 per Cent is to	6	1	10
So is 11	6	8	0
10	7	4	0
9	8	1	22
8	9	2	0
7	10	5	21
So is 6 per Cent is to	12	2	20

I am Sir your obedient servant  
GUNNOPUTTY MOOKERJEE

Burra Bazar  
October 16 1819

October 20, 1819

### NAUTCH GIRLS

To the Editor of the Calcutta Journal  
SIR

I have this moment seen the *Hurkaru* of Saturday and am obliged to take notice of a Paragraph in that Paper, respecting the Nautches of Doorga Pooja, and the great praise which the writer of it bestows on a Dancing Girl whose name is Buny alias Bonnoo Jaun—As you are a lover of Truth let me tell you, for your information as well as that of the Public that the above named Girl is no more a *Cashmerian* than I am she was born and bred at Calcutta She is the Daughter of a Woman whose name was Rutton, at the house of Bholoo, who is yet living at Calcutta in Cooloo tola, and has one of the best houses, built in the European style The said Girl, whose Father (as I have heard myself from Bholoo and Rutton) was an English Merchant of Calcutta, was concealed by the Mother from him and has since, I suppose been found fair enough to be passed off for a *CASHMIRIAN*! She was on Wednesday last, publicly

married for *three months only*, to a rich Mogul Merchant, who paid One Thousand Rupees in cash, as a Marriage Settlement, besides Two Hundred Rupees to be paid Monthly. A great Feast and Entertainment was given at the House of Fysbux, her pretended Khalla (Aunt) on the day of her marriage, and on such occasions all the Dancing Girls in the Settlement are in duty bound to nautch and sing *Graits*.

I am, Sir,

Your most obedient Servant,

AN ARMENIAN

*This side of Serampore, Oct. 17, 1819*

\* \* \* \*

October, 22, 1819

## CLAIMS OF THE COUNTRY BORN.

*To the Editor of the Calcutta Journal*

SIR,

I read, in your columns of the 15th instast, an Extract of a Letter anbmitted ( and now under consideration ) to the Officers of the Bengal Army, from Lieut McNaghten, advocating the cause of those noder the denomination of "Country horn, relative to their common admission with European Widows and Children to the benefits of a Military Fund, proposed to be established. Lieut McNaghteo seems to possess a heart truly philanthropic, and the disinterested eloquence displayed in the composition of the appeal in question does infinite credit both to his talents as a writer and to his humanity. A very favorable view of the subject has been taken, and he has argued much in their behalf.

How, a race, emanating from Europeans could, after being brought forth to the torments of a tumultuous world, be relinquished without any support or countenance from the parent to whom it owed its birth is a strange phenomenon of the British European Inhabitants of India. The brute creation possessing no intellects are by instinct attached to their offspring and shall those, supposed to be the most enlightened part of mankind be strangers to the voice of sympathy and not afford soccoor to their progeny?

The Country Born are not a race created of themselves, they are fashioned by the same hands as their parents, and



the only distinction that marks the two, is a difference in the shades of complexion. The habits and manners of both are approximated by the same system of education, and it will not be found that they are in point of intellectual attainments, rendered deficient, by assimilation of European and native blood. It matters not of what complexion they are, so that their general conduct be founded in a virtuous course of orderly life, so this point of view, the unfortunate race are as honestly correct as any body of loyal and good subjects could be, in any kingdom, say, I can venture to say, that if a contrast be made of their numbers with other nations, and thence a comparison drawn of crimes committed by each, the balance will poise much in favor of this neglected race.

The surest maxim of moral conduct in any established community, is to be drawn from the state of the criminal Records of the Courts of Justice, if the catalogue there exhibited, be found replete with crimes, a conclusion may be safely drawn, that moral torpidity exists in a great degree amongst that community, and depravity of morals is at a lamentable height. The Calendar of the Courts here, have had almost wholly free at the opening of every Term since the establishment of British Court of Justice, from any charges of a basious or criminal nature against the race in question.

If peaceable and orderly subjects be allowed in all civilized countries the immunities and privileges attached to social life, there can be no reason why this neglected class should not, so common with their fellow subjects, be entitled to those appendages of human enjoyment. Human nature cannot submit to humiliating distinctions.

It is be argued, that their seclusion from every beneficial Establishment be necessary, in a moral point of view, to discourage illicit intercourse, that position must be false, and he who supports their exclusion on that principle alone must be a stranger to the passions of mankind. Immoral intercourse is prevalent in every corner of the globe, and though the existence of such be an evil in the State, it is nevertheless suffered in all countries, civilized or otherwise, from the impracticability of governing the passions of men by any human legislation or enactments, it being wisely considered as a matter of conscience. The same passions which shew themselves here would be found to exist in their native land, and it is of little consequence to the general interest of morality, in what quarter of the hemisphere such breaches of its laws are committed.

When a Briton takes unto himself a wife of this unfortunate race, he declares at the Altar, that he takes her '*for better, for worse,*' thereby waving all distinction placing her upon an equality with himself, and making with her '*one bone*

*and one flesh* " If by this solemn act of our religion, an union be formed, surely, the welfare of the wife should ever be the chief consideration of the husband, and if he can, by uniting in any civil compact or establishment ensure her temporal welfare, he should, both in a moral, civil, and religious consideration, afford his strenuous aid. He should do it in a moral view that he may, by securing her welfare, withdraw her from the snare of sin, when, she may be deprived by death, of his succour and protection, in a civil view, he should do it, that by being provided for, she might not be a burthen to the state, and in a religious view, that by a removal from want she may pass the remainder of her days in drawing near to God, and have her time unruffled to make her peace for past transgressions.

Humanity makes me solicitous, that a favorable view be taken of the neglected race, whose case has been so warmly and so eloquently advocated by that feeling Officer above named, and the same humanity prompts me to offer my heartfelt wish, that success may attend his laudable endeavours. The 'Country Born' will no doubt consider the best return they can offer, and avince their gratitude by some distinguished mark, for so disinterested and philanthropic a part, as that which Lieutenant McNaghten has laudably undertaken for their welfare, and to you, Sir, their heartfelt thanks are also due, for the same liberal disposition which induced you to select the most interesting portion of that Officer's Letter, for still greater publicity in your widely circulated Journal.

SODALITIUS.

*Calcutta, October 18, 1819*

\* \* \* \*

*October, 22 1819*

## PUBLIC EDUCATION

*To the Editor of the Calcutta Journal*

SIR,

"The Education of Children is indeed a matter of much consequence that it concerns not only private persons, but the public in general, for he who is neglected in his youth, has in heavy accusation to bring against those who reared him, when he comes to maturity."

While under the hands of my hair dresser, I had, according to custom, proceeded thus far in a train of reflections, when a neighbour stepping in, put into my hands *"The First Report of the Serampore College, for Asiatic Children and other Youth,"* recently published—This Report treating upon the subject in hand, and to use your emphatical expression, one that *"had not yet lost its freshness,"* I was induced to look over it, and certainly arose from the perusal with much satisfaction

It appeared from the Report that a Native (Bengalese) youth, about 18 years of age, committed to memory in six months, 112 pages of the Moogdnbhooda, another about 16 years old, committed to memory nearly 90 pages of Sungskrita Grammar in 6 months, a third, 19 years of age, in a few months surpassed his Teacher, and for the sake of further improving his mind, commenced on the study of Sungskrita, and committed to memory 33 pages, which he repeated with the utmost readiness Exclusive of these, several others had committed to memory, above three fourths of the Sungskrita Grammar, in the space of one year These Bengalese boys, are stated to have been examined in such a manner, as to preclude the concealment of non proficiency How admirable, Mr Editor, and in a Language too, so difficult as the *Sungskrita*, which forms the key to all the Sciences and Literature of India The reporters may well add 'The view of these youths labouring to lay a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light in their respective circles, filled the minds of the Committee of Examiners, with sensations of pleasure and hope, which they could not easily describe'

We are further told, that this College possesses, *the most eminent Teachers in the different Sciences, that could be procured in India*, and that one of the Brethren, now on his passage to England, was commissioned to engage two Gentlemen *"of Talents equal to filling stations in the Serampore College, with honor to themselves and advantage to India"* Thus will the powers of Europe be sent to India, in this College, to give to our Asiatic population, a Newton and a Locke And will no exertion be made for that hitherto neglected race,—the Country born, or descendants of Englishmen?—shall they alone be excluded from a Collegiate Education, in Calcutta, from having no College to go to? While Colleges are founded and endowed for Civil, and Military, the Mahomedan and the Hindoo? Arise! some philanthropist! arise! some McNaghten! and in again advocating their cause set proposals on foot for a College on their behalf, and success will must assuredly attend your undertaking

With my humble, but hearty good wishes for the attainment of this *desideratum*,

I remain, Sir,  
AN ANGLO BRITON.

Howrah, October, 20, 1819.

October, 23. 1819.

## STATE OF INDIA

FROM THE ASIATIC JOURNAL FOR MAY, 1819

To the Editor of the *Asiatic Journal*,

SIR,

The great events which have recently happened in India have not arisen from blind chance, and would seem to indicate, that England is destined to be the means of effecting wonderful changes in that distant country. It is incumbent on us to pave the way to a general moral improvement of the minds of the natives, with this view, as a primary step, I would recommend the establishment of schools for teaching the English language. The reading of the Scriptures, or of any of our religious tracts in these schools, would create a jealousy which would militate against the great object in view. Nothing ought to be read there, excepting the history of the country, and an abridgement of universal history. Let means be taken to teach the natives our language, and their own curiosity will induce them to read the Bible, when knowledge and civilization will advance hand in hand and at length will introduce the belief and exercise of Christianity among them.

To shew the necessity of proceeding with great caution and discretion, permit me, Sir, from my own observations and information, to draw an imperfect picture of the enslaved state of the human mind in that unfortunate quarter of the world, adverting only to some prominent superstitions enormities less generally known than the evident deplorable condition of that idolatrous country. The aberrations of the human intellect, and a perversion of reason amounting to moral insanity, no description can reach. Such melancholy facts, to be adequately impressive, must be actually witnessed, as better expressed in another language, "*Segnius irritant animum demissa per aures, quamque sunt oculis subjecte fidelibus*"

In India, Sir, we now rule over seventy millions of natives, happy under a British government, as far as security of persons and property is concerned, but otherwise with the few converted exceptions, involved in the most shocking, revolting and criminal superstition. I pass over the cremation of widows on the funeral pile of their deceased husbands, the crushing of human beings under the chariot wheels of idols, the swinging in the air, on iron hooks, passing under the sinews, near the vertebrae of the back, and the self-inflicted tortures of a species of Hindoo monks called *Fakeers*. In these cases of infatuation, the vanity inherent in human nature is artfully excited to an enthusiasm rising to mental derangement, and, in general, the feelings are stimulated or obtunded, by intoxicating or stupefying drugs. Their mythology is infinitely more extravagant and absurd than was that of the Greeks and Romans, and much more marked by a grossness, sensuality, and depravity, which will not bear description. The number of Hindoo gods is not fewer than one hundred and thirty millions almost every object in nature is worshipped, as animals nearly of every description, mountains, rivers, rocks, trees, plants and even stocks and stones. This is, in fact, a perverted, erroneous, and lamentable adoration of an unknown god, through a false view of his works,

Cruelty is the distinguishing feature of their worship, children are sacrificed by throwing them into a river, by suspending them in baskets from trees to perish by hunger, or to be destroyed by the birds of the air, and by being thrown to alligators to be devoured in the sight of their parents. The aged and infirm are conveyed to the banks of some sacred stream, where they are left to be carried away by the tide, or are otherwise cast into the stream, after having been previously half suffocated with slime and mud. Many of those who read this have almost daily, seen their dead bodies floating along with birds perched and feeding on them, or devoured by vultures where cast on shore. It has been recently well ascertained, that human sacrifices constitute a part of the horrid ceremonies of their religion, it is to a goddess that these victims are offered up. In that country we see, "Helen's beauty on the brow of Egypt." The handsomest young females, that can be selected are appropriated for these dreadful sacrifices, as the persons to be immolated in honour of this blood thirsty divinity must be without blemish and of comely appearance. One such sacrifice pleases for a thousand years, but if three be offered up simultaneously, the officiating Brahman declares, that this goddess will remain propitiated and appeased for one hundred thousand years.

We have now, Sir, the most decisive evidence, that the whole is an artful tissue of childish craft, and, stupid idolatry, in which the Brahmans themselves have little or no faith, but which they carry on with all the mummeries of apparent sanctity and sincerity, while their private lives are stained with every description of vice. These hypocritical priests, devoid of all real piety and religious reverence, well know the absurdity of their mythological system, and actuated only by motives of vanity, self interest, and personal gratification they studiously keep the minds of the people in the lowest state of degradation ignorance, and servile debasement. Who, on hearing all this, and more, will say, that moral exertions are unnecessary, that the education of the poor at home and abroad is erroneous, and that the intended dissemination of judicious extracts from universal history, shewing the weakness and folly of idolatry in ages, will be fruitless and useless.

The hand of Providence, Sir, it would appear, has guided the able military combinations which have been crowned with such signal success in British India. The politician, in such events, sees an increase of prosperity and power, while the Christian contemplates them as leading to vast moral consequences. The Christian religion, which brought life and immortality to light, dispelled the darkness in which the human mind was enveloped by the polytheism of Greece and Rome. This mythology, though erroneous and founded also on human prejudices, passions, and feelings, was, if the word can be used, more rational than what is imperfectly described, and had a sort of negative merit of classical taste. The strong minded, hall-enlightened philosophers and elegant poets of those days, could cast sentiments of moral instruction, that approximated, in some degree to revealed truth, for instance one of their poets has these fine precepts, "*Orandum est, ut sit mens sana in corpore sano, Fortem posce animum, et moris terrore carentem*". An ancient philosopher, on the subject of moral information and of addressing the Deity, writes thus beautifully, "*Sic vive cum hominibus, tanquam Deus videat sic loquere Deo, tanquam homines audiant*". Their writings abound with similar ethical precepts, expressed in comprehensive and elegant language. Such men, though ignorant of the immortality of the soul, had got near the truth, and were well prepared to be illumined by the full light of Christianity.

In conclusion, Sir, let me mention another remote part of our possessions frequented by few, where the miserable natives feed with savage gratification on prisoners of war, or on victims guilty only of some venial transgression. This, indeed, is the climax of human barbarity! Having had occasion to visit most quarters of the globe, my professional pursuits carried me to the north west coast of the Island of

Sumatra, where the making of some observations connected with marine surveys led me somewhat into the interior of the country. Passing through a town belonging to a people called Battas, and who are cannibals, I observed a middle aged person enclosed in a strong, square, wooden cage. On each side of it there was a pole fixed in the ground having a human skull on the top. On inquiry I ascertained that these had been the skulls of two of the wives of the prisoner, these unfortunate females had belonged to an inimical tribe, and had been publicly sacrificed and devoured by these cannibals the preceding year. The prisoner had an unconcerned appearance, and was carelessly masticating the usual beetle nut composition. To other alleged crimes he had added that of having contracted debt which he was unable to liquidate. He was confined and well fed, in order to be publicly feasted on in the course of a few weeks. On an appointed day, the wretched victim is led out and tied to a stake, after a variety of horrid ceremonies they discharge a shower of darts at him, rush in on him, with hideous yells, cut the flesh from his yet palpitating limbs, and, with a savage and frantic delight, devour it with a mixture of lime juice and salt. Even the female sex, habituated to think that they are acting meritoriously, participate in these dreadful excesses. The servants of the East India Company, with the benevolence characterizing them have frequently redeemed or bought off, these poor creatures, till it was found, that their humanity was absolutely a bounty on cannibalism.

If we are to credit Diodorus Siculus and one or two other historians our own unenlightened ancestors were marked by a ferocity of manners and supposed to be Anthropophagi. "*Ferocitate excellunt ad arcum remoti et homines vorare dicuntur*" I make the quotation willingly, to shew the contrast of civilization arising from Christianity, and the encouragement afforded to apply it to nations in our former state, in order to render them what we are seeing we were.

### THREE STARS IN THE HOUSE.

Exeter March 1819



### EDUCATION OF CHILDREN

'Beneficio liberalesque sumus *CICERO* ' deducisso fideliter  
artes emollit mores necisunt esse feroc' *PASSIM*

*To the Editor of the Calcutta Journal*

SIR,—I was pleased, as every Friend to Humanity must be, to see two Letters in your most valuable Journal this morning, regarding our Country Born children—children, who by their upright, honest, and virtuous conduct do more honor to their parents than many of those who have fairer faces, and most sincerely do I hope, that since the question regarding them has been agitated, something substantially beneficial to them, and creditable to us, may result from it. Your Correspondent *ANGLO BRITON*, as well as *SODALITIUS*, has certainly, “a tear for pity, and a hand open as day to melting Charity,” while his proposal for establishing a Seminary for the deserving Class to which he alludes, proves, that he speaks sincerely. Lieut McNaghten mentions his wish that a respectable place for the education of Officers’ Children should be established under the patronage of the Army, in the concluding part of his letter respecting the Military Fund. Instead, he says of being necessitated to curtail the benefits meant to spring from the resources of the Fund, we may just as probably be enabled, at a future period to extend them, by establishing and patronizing a Seminary of the most respectable kind for the education of the children of such Officers as may not have the means of sending them to England: but this is a benefit for your future consideration.”

His reason, however, for postponing the consideration of this auxiliary Institute is obviously his doubt of the ultimate ability of the Military Fund to support it, after meeting the expences it is more immediately intended to defray but I feel convinced that if measures were set on foot to establish such a seminary as the “*ANGLO BRITON*” alludes to they would meet with general concurrence and the most liberal support. It is necessary, however that some leading characters should constitute the *primum mobile* of such an undertaking for there does, I fear, exist in some degree a sort of false pride among the inhabitants of this Metropolis which makes them unwilling to attend to the suggestions of people in the more humble walks of life however unobjectionable in other respects such proposals may be, surely those benevolent Gentlemen who led the way in instituting our Native Schools and Colleges School Book Societies and innumerable other philanthropic and charitable Establishments would readily step forward to aid another class of their fellow creatures and perhaps their relatives who are at least as deserving of our attention as the Native Population. You Sir have constantly shown yourself, the unalienable and willing friend of every measure at all likely to benefit society your Journal has already been productive of incalculable good and its becoming the channel through which to promulgate and discuss this Question will



prove, not the least irresistible and pleasing of its numerous claims of public gratitude

BENEVOLUS

*Calcutta, Oct 22, 1819.*

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*October, 31, 1819*

### WARREN HASTINGS

This venerable name which we are always proud to see affixed to an occasional column in our Journal, is about to receive the honours amply due to it from the community of India, to which it may be said to belong by the erection of a Statue to his Memory within the city of Calcutta

The proceedings of the late Meeting at the Town Hall, in which this measure was discussed and finally decided on, are too fresh in the recollection of our readers to need recapitulation here But as we are convinced that every thing which can tend to throw light on the illustrious merits of this once injured, but now revered and honoured character will be read with interest we have considerably pleasure in offering to his admirers the unpublished sentiments of one who knew him long and intimately, both in this country and in England, who was cited before the House of Commons on his Trial and who during that period, committed his sentiments to writing on the general merits of the questions at issue for the reasons assigned therein

We have procured this private and we must add valuable document, from a source the most unexceptionable and can pledge ourselves for its authenticity Of its merits, we entertain a very high idea —as it possesses calmness and temperance, added to firmness and decision and unites the dignity of truth with the force of reason We recommend it however, to the attentive perusal of all who are desirous of information on so interesting a topic assured that we shall receive their thanks for having procured them the means of acquiring it and that the name of HASTINGS will be more than ever endeared to their recollection and held deserving of their esteem The document as we before remarked was written pending the Trial and is as follows —

As the character of Mr Hastings has suffered as much from general assertions and artful insinuations as even from the misrepresentation of facts it will be necessary, for the purpose

of forming a true estimate of it, to consider the light in which his conduct was held, both by his own countrymen and by the natives of India, at those periods of his long and arduous government, when the necessities of the state called forth his utmost exertions. This will open a wide field, but I will enter as briefly into it as possible.

I trust nothing I have said or shall say, will be deemed a disrespect to that great body who gave their sanction to the prosecution. I look up to the House of Commons, as every true Englishman ought, as a most respectable branch of the Constitution, and when I assert, that Mr. Hastings, though impeached by them, is a much injured character; I only assert, that they are men, and consequently not infallible; let me add too, that it was impossible for them, unacquainted with the laws, manners, customs, religion, and prejudices of the natives of India (a knowledge not to be acquired but by a long residence amongst them) to avoid falling into numberless errors in their judgment of his conduct, more especially when it is considered, that no pains were spared to blacken it, by those who had undertaken the prosecution.

Nor was this the only obstacle which opposed the forming a proper judgment of Mr. Hastings; various others presented themselves. In the first place, it seems to have been expected of him, that he should have conducted the Government of India conformably to the Laws and Constitution of that of England, (a circumstance which if not in its own nature impracticable, at least no blame could rest on him for not doing, because he found a Government of a very different nature established, and had neither orders nor authority, that I ever heard of, to abolish it, for when the Company acquired the Sovereignty of the three Provinces, they made no other alteration in the Mogul Government they found there, than that of introducing a greater degree of lenity to its dependants, conceiving it necessary on the grounds of policy to preserve the ancient forms, that they might have the means of preventing the encroachment of other European nations, without involving their own in the dispute.) In consequence of this idea, whenever he deviated from the practice of this Government, it was regarded as an infringement of the rights and privileges of the subjects placed under him.

Little indeed must they be acquainted with India, who suppose that the introduction of our free Constitution would be considered as a blessing, or could even be submitted to, by the natives of that country, so totally incompatible is it with their own laws, religion, and prejudices, to which they are huddled beyond any people perhaps in the known world.

Were a proof wanted of this, the conduct of their Mussulman conquerors would furnish a strong one, who, notwith-

standing their general principles of intolerance, found it necessary to leave them the free enjoyment not only of their religion but of their laws

Another material obstacle has been, the great stress laid by those who accused Mr Hastings before the House of Commons, upon certain words and expressions made use of in the written documents (I allude particularly to translated papers) they produced in support of their charges, when perhaps these bore a very different sense in the original papers. Any one who has been accustomed to translate from one language into another, must know how difficult it often is to find words which shall exactly express the meaning of the original, few, therefore, confine themselves to a literal translation, but endeavour to render it in terms as near their conception of its sense as possible, and I believe it rarely happens, that two people would give the interpretation precisely in the same words. If this is true of European languages where the idiom and modes of expression bear so great an affinity, how much more must it be with respect to a European and Asiatic language, than which no two things can be more dissimilar. One particular expression I must beg leave to mention because it has been the subject of much declamation, and draw much undeserved censure on Mr Hastings. It is the expression made use of by the Nabob Sujah ul Dowlah, in his correspondence respecting the Rohillah war, which is rendered by the word to *exterminate*, or *extirpate*. I conceive that the Persian word, which is *'istesauf'*, never conveyed the meaning which has been affixed to it in this country, of *'massacring the whole body of the Rohillas, but merely that of destroying the power of these conquerors, and so it certainly appears to have been understood, as when they were totally reduced by the joint arms of the Vizier and the English one of the Chiefs of that nation (Fyz Ullah Khan) was suffered to remain in possession of a considerable tract of country, and to keep on foot a large body of troops whilst the remainder were removed to the other side of the river to their countrymen, under the dominion of one of their Chiefs named Zabuta Khan.* I certainly never understood the Persian word in the sense here given to it and with regard to the English word into which it was rendered it might have been justified by the authority of Dr Johnson who explains it in one sense *'to remove*

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- \* The words of the Grant from the Vizier to Fyz Ullah Khan (for it is not a Treaty) after specifying the country he is allowed to hold and the number of troops he is permitted to retain are *"He shall send the remainder of the Rohillas on the other side of the river"*

*Dated 7th October, 1774*

viz the total abolition of their power, and expulsion from the borders of the country, (*extra terminos* )

Hard indeed would be the situation of a person in office whose fortune, fame, and even possibly life itself, were made to depend on the interpretation given to an expression in a foreign language, by an Interpreter, who, perhaps, in the hurry of business adopted the first word which presented itself to him as similar to his original I am sure if this is the case, every Governor ought to be his own Translator, and not to trust every thing dear to him in the power of another, who may, either from ignorance, carelessness, or omity, easily bring down ruin on his head

In like manner, but whether from the same cause I know not, have the Raja of Tanjore and the Zemindar of Booraa been disgraced with titles which would astonish the natives of India, the former being stiled "king," the latter 'Prince' though both mere dependents the one on the Nabob of Arcot, the other on the Company From what fountains they derived these titles, it is not easy to say, apparently they took their rise in this country, ( England ) and have produced all the effect their inventors could have wished The sufferings of distressed royalty will ever interest the humane mind, let the crimes which have produced them be ever so atrocious but strip them of those characters and let them appear in their real ones, ( that of rebellious subjects, punished for their disloyalty, ) and our pity will instantly vanish Thus also has great advantage been taken of the carelessness of translators in applying the words 'Rent' and 'Tribute' indiscriminately, as synonymous terms, which runs through almost all the Records of the Company

Another instance of the misapplication of terms which has been made great use of in several of the declamations in Westminster Hall, is the giving the title of Begum, and translating it Princess, to all the Nabob's women indiscriminately Every one must remember the cruelties said to have been inflicted on the "Princesses" in the Khoord Mahl or little Seraglio and which if they were ever exercised at all were no more to be imputed to Mr. Hastings than to the Government of this country These 'Princesses' were in fact, neither more nor less than women of the lowest class, picked up by Sujah ul Dowlah at different times in his marches ( for it was his custom wherever he saw a female who pleased him to take her to himself and as it is well known that women of any rank are carefully concealed from the public eye none of this description could appear in his presence ) and these, with the

children reputed his,\* were kept in a separate Seraglio, on a distinct establishment, under the charge of an eunuch, named Letifnt Ally Khan, as the women of rank disdained to hold any communication with them, yet so artfully were these separate classes of females blended together in the declamations above alluded to, that it was impossible for any one, not previously acquainted with the story, to make the distinction.

It may be further necessary, the elucidation of this part of any subject, to point out another inaccuracy. This is the appropriation of the term Sepoy to the Black Troops in our Service, so that when it is stated that the Khoord Mahl was guarded by Sepoys, who were the instruments of the cruelties inflicted on these *Princesses* and their *Royal Offspring*, it is generally understood, that they were part of our Army, when the act is, they were soldiers of the Nabob's, over whom we had no authority, the term Sepoy being the general name for disciplined infantry, or in juster terms, for such as imitated ours in arms, accoutrement, and clothing.

When Mr Hastings was removed from the Council at Madras to the Government of Bengal (not through cabal but from conviction of his integrity and superior abilities) the Company were in a state of bankruptcy both at home and abroad. This obliged him to adopt, among other measures of finance, a system of reform, by which the gentlemen in the Company's Service were deprived of those advantages which, from long usage, they had considered as their right: this was certainly not the way to make himself popular, yet after having persevered in his plan, to the effectual restoration of the Company's affairs to the payment of their debts, and the filling their Treasury when a violent opposition was raised against him by the gentlemen sent out from England as part of the new established Council, and which was carried to such a length, as to oblige every person in the Service to take a decided part, a great majority of the Company's Servants to their eternal horror, and to the complete refutation of all the charges of corrupt views attributed to them, in defiance of

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\* It is a circumstance worth remark, that male children are removed at a very early period from the Zenana. Suja ul Dowlah died in the month of February 1775, of a distemper he had many years been afflicted with, as appear in his application to the Council at Calcutta to send him up a Surgeon. The nature of this distemper could be no secret, as medicines &c were immediately sent to him, and the Surgeon soon followed. The distresses of the Khoord Mahl happened in 1782. The inference is obvious for if there were any males, to have been here, they must have been beyond the age limited.

every lure of interest and rank held out of them by those who then had, and were likely to retain the power in their hands, and with almost a moral certainty of ruin to themselves, adhered to Mr Hastings, an incontestable proof of his impartial and upright conduct in the government since nothing less than such a conviction could have conquered those feelings of disgust which every man naturally entertains for one by whom he has suffered

To the period when this great change of Government took place Mr Hastings had received that support and applause from the Company which his conduct, not only in the relief he afforded to their distress but in the various arrangements he made in every department, and more particularly, in the administration of justice and collection of the revenues so justly entitled him to. But now a different scene was opened and discovered new views, new objects, and new measures, the gentlemen sent out by Government as his colleagues were supposed to leave England with a determination to oppose every one of his measures and to force him to quit his [station] whether such were or were not their intention when they embarked for India matters little their conduct proved it so on their arrival and from this period until the death of Colonel Monson and frequently afterwards as the vicissitudes of events produced alterations in the Council Mr Hastings's situation was peculiarly embarrassing being nominally the head of the Government with a great share of responsibility but without the power of performing any one act however essential he might deem it to the welfare of the State every measure he did propose if not totally overruled was at least so crippled as to deprive it of half its effect and his authority insulted and publicly denied in the eyes of the whole country

The references made to him by the Nizam and Nabob of Arcot when dissatisfied with the conduct of the Madras Government and their implicit reliance on his honour and integrity the conduct of the various Chiefs of the Mahratta State in every instance where Mr Hastings had occasion to negotiate with the and that of the Nabob Vizir, who no sooner heard of his perilous situation from the rebellion of Ohey Sing than he marched with all the force he could raise to his assistance are some amongst the numerous proofs given by the Princes of India of their opinion of him as opposed to that of his own countrymen. The ardour with which the troops from the different stations flocked to his relief on that occasion, without orders merely impelled by their affection for him and the conviction that his and the public safety were inseparable may serve instead of a thousand instances

Of his unshaken fortitude, can there be a stronger proof than this, that whilst cooped up in the Fort of Chinnar without money or troops, he conceived the idea of and absolutely set on foot that negotiation with the Mahratta State, which in spite of every obstacle industriously threw in his way by those who ought to have supported him, he brought to so honorable a conclusion.

If Mr Hastings, labouring under all these disadvantages, not only preserved the Government intrusted to him, but afforded effectual relief to all the other Presidencies in India, when the whole force of that country, as well as of all the principal powers of Europe, were in arms against it, what might not have been expected from him had he possessed that power which it has since been found necessary to place in the hands of the Governor General. I will venture to assert, nor do I fear to be contradicted by any person acquainted with the transactions of that time, that the second Mahratta war, if it had ever taken place at all, would have been brought to a period in one, or at most in two campaigns, by which the heavy load of expence which fell on the Company, and its consequences produced those strong and decisive measures which at the same time they saved the country, laid the foundation for most of the Charges preferred against Mr Hastings, would have been avoided.

Amongst the patriot Romans, it was deemed meritorious, and deserving the highest applause, in a period of public calamity, not to have despaired of the safety of the Commonwealth. Did the sentiments of Britons coincide in this particular, how glorious a point of view would Mr Hastings's conduct appear to them, in a conjuncture the most critical that could happen to a State! I mean when the news of Hyder Ally's irruption into the Carnatic and the defeat of Colonel Baillie was transmitted by the Madras Government with the additional intelligence, that French armament was hourly expected, that they were in want of every thing, and looked to Bengal for men, money, ammunition and stores of every kind. It is not to be wondered at, that on the receipt of such advices an almost general panic took place, and the safety of Bengal itself began to be doubted!

In this critical situation, Mr Hastings whose mind expanded with the increased peril, formed the daring plan of transporting to Madras all the European force we could collect and all the money we could raise, and this at a season when from the apprehension of the N. E. Monsoon gales all ships are forbidden by a standing Order of the Company, to enter Madras Roads. To keep the war at a distance by finding employment for our enemies on the coast of Coromandel, appeared to him the most certain means of giving security to

both Presidencies, to have abandoned the Carnatic to Hyder, as I had been suggested, would, he knew, have inevitably drawn his arms in conjunction with the French against Bengal, which was in no condition to resist their united efforts. To this plan, many prudential objections were started, but as the situation was really critical, inferior abilities gave way, and Mr. Hastings was allowed to adopt such measures as he deemed necessary for the general safety.

Still a great difficulty occurred, to have sent an Army without placing at its head an Officer of superior rank to any at Madras one, of whom the troops had an high opinion, and who had not been defeated, would have produced no good effect. The Commander in Chief appeared the only person who was fit for such an enterprise, both from his station, and superstitious reverence in which he was held by the Forces in the Carnatic, who had often, in former times, followed him to victory: but many obstacles were in the way of this, of which the age and state of health of the Commander in Chief, and the opposition in which he then was to the Governor General, were not the least. These considerations did not deter Mr. Hastings from making the attempt, in which he was completely successful and the good old General followed the example set him of sacrificing private pique to public utility, and not only engaged, to take the command, but publicly declared he was proud to act under the orders of Mr. Hastings.

Every effort was now made to collect men, money, ammunition, and stores of all sorts to give effect to the expedition, the success of which is too well known to make a repetition of it necessary. Every precaution was likewise taken, by fortifying the river, supplying the new Fort with provisions and warlike stores to put Bengal in a state of security. The measures taken upon this occasion from some of the heads of accusation against Mr. Hastings.

So far was he from conducting himself with pride and insolence to the natives that he was most particularly attentive to them and to the custom of the country, (a circumstance however trifling it may appear, which is yet of the utmost importance, they being attached to those customs to a degree of superstition hardly to be conceived in England), in proof of this I can declare of my own knowledge having had frequent opportunities of seeing it that when visited by the Nabob, or his son (who was then quite a boy) Mr. Hastings invariably received them at and reconducted them to the bottom of the stairs, showing them such particular marks of respect, as were by many thought too great, considering the high rank he held as the Representative of the English Government and so very attentive was he to the customs of country, that whenever he visited the Begums (or whenever else it



was the established etiquette) he never scrupled to take off his shoes on entering the apartment

I must here beg leave to introduce the opinion of Mahomed Reza Khan, a character well known in this country, and justly held in high estimation, as one of the best Native Servants the Company ever had in India on a subject which bears relation to this point, though not confined to Mr Hastings but including the English gentlemen in general. In frequent conversations which I had with him on the former and actual state of the Provinces he always insisted, that the decrease in the revenues was not so much to be attributed to natural causes, such as the dreadful famine in 1769, inundations &c, though they doubtless had some part in it, as to the mistaken lenity and ill judged complaisance shewn by the English gentlemen to the farmers and zemindars from whom they were to receive the rents. He observed, that when he was at the head of this department, those people whom we suffered to sit down in our company, and to enter into familiar conversation with us, would not have dared to appear in his presence, but with their hands raised and joined together, in token of the most humble submission that however harsh this mode of treating them might appear, it was absolutely necessary, as they would otherwise invariably withhold as much of the revenues as possible under signed pretences of various kinds of losses for which they would claim deductions, and that we by an opposite conduct suffered ourselves to be made the dupes of their artifices. How far he was right I do not pretend to say, I only mention it to shew, that the opinion entertained of us by the people of India is very opposite to that which some of our own countrymen would wish to fix on us.

To return to Mr Hastings—so far did he carry his attention to the natives as frequently to draw upon himself the imputation of preferring them to his own countrymen, and of shewing partiality to them whenever a disagreement arose. Is it then to be wondered at, that he was the Idol of those people? that they looked up to him as their general Father? that they spoke of him on all occasions with the utmost warmth of affection, and declared that they owed every thing to his protection? That such were the declared sentiments, and as I firmly believe, the real feelings of all those I was acquainted with, I solemnly aver. They also considered him as in a peculiar degree the Favorite of Providence and even in the most critical situations in which he was involved and when they regarded their own safety as inseparable from his, they never lost sight of the hope of relief from his good fortune.

The sentiments and conduct of the natives of our provinces,

on the danger in which he was involved, when obliged to retreat to Chunar shewed that they regarded him not only as their sole support and defence but as their common Father, nothing could equal their concern at every unfavourable account received of him, and their joy at his returning successes was proportionably great

I would be understood to speak of the better sort of people, for in India, as elsewhere there must always be numbers of adventurers and needy discontented persons who having nothing to lose are ever on the watch for an opportunity of exciting tumults in hopes of bettering their situation. No place abounded more with this description of people than Moorshedabad and its neighbourhood. The repeated reductions which had taken place in the incomes of the Nabobs had of necessity obliged them to discharge the greatest part of their almost innumerable dependants. Multitudes of these were reduced to a state of object poverty, with claims on the Nizamut on account of arrears due to them by the Nabob's predecessors, and which he was totally unable to pay. The news of Mr Hastings's danger no sooner reached Moorshedabad than all the persons of this description united in a body became very clamorous, insulted the Nabob and his officers and only waited the intelligence of the Governor being cut off or in the hands of the enemy, to have proceeded to extremities. Should it be asked why force was not employed to quell them I have only to answer, that in the then critical situation of the country such measures might have produced a ferment of the most dangerous nature whereas, by temporizing time was gained for the news to be received of Mr Hastings's return to Benares and success over Cheyt Sing which immediately extinguished every spark of rebellion and restored quite and good order to the city. Nor was Moorshedabad singular in this particular such was the state of the whole country and so much was his individual safety that of all the English in Bengal that it was the general opinion had any accident happened to him every Englishman at a distance from Fort William would have been massacred the terror of his name even when divested of power and the general opinion of his good fortune kept the malcontents in awe

*That the error of his Government (and during so long and arduous an administration it is not in nature but there must have been some) proceeded chiefly from this very circumstance the want of power to carry his own plans into execution and the consequent necessity of sacrificing many points of inferior moment to the grand one of the preservation of his State*

*That his conduct to the natives was humane generous and affable in consequence of which they idolized him when*

present, and to this day lament his loss. That the strong measures he took against Cheyt Sing and the Begums of Oude, were generally allowed in India to be justifiable, not only from the urgent necessity of affairs but from the constant practice of that country in similar cases, both the one and the other having forfeited their claim, by disaffection, to the favor or protection of our Government.

That his mind was constantly employed in devising means to promote the welfare and happiness of the people committed to his care—that his views were not confined to the provinces immediately under his notice but took a wider scope, that through his means the inhabitants of the Carnatic were saved in a great measure from the horrors of famine, as well as those of Bengal, who were in imminent danger of it in the year 1784, but from which they were delivered by the judicious regulations formed by Mr Hastings to prevent individuals hoarding it up (as is universally the practice amongst the natives, on the most distant appearance of a scarcity, thereby drawing on themselves the very evil they meant to guard against) and obliging them under pain of confiscation to bring it to the public market.

To him is that country indebted for the establishment of the Granaries at Patna, and for the plan of making them general throughout the provinces which is adopted, with effectually secure them against future calamities of that nature,\* that he opened new sources of trade to Bengal and of communication with Europe: that he was an encourager of learning, and established seminaries for the study of it in every branch—that he conciliated the minds of all the neighbouring states, and made the English name not only respected but beloved by the surrounding nations, and to crown all, formed and left with his successor a plan for the general regulation of the Government in every department, which has been since as I understand, pursued, with very few variations, and has been attended with the most complete success.

\*                      \*                      \*                      \*

\* This will remain a glorious monument of his humanity and active zeal for the welfare of the people entrusted to his care, and will transmit his name in India to the latest posterity as their wisest and most beneficent rules even should the malice of his enemies prevail so far as to procure a verdict against him in this country (England) for error or misconception of laws, which, require the study of a whole life to understand.

[N. B. November-December, 1819, Volume was not available.]